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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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THIRD EDITION,

NEW YORK:

JOHN WILEY.

1865.

ENTERED, according to Act of Congress, in the year of 1861, by
JOHN WILEY,
in the Clerk's Office of the District Court for the Southern District of New York.

JOHN F. TROW
PRINTER, STEREOTYPED, AND ELECTROTYPED,
46, 48 & 50 Greene Street,
New York.

P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nägelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus *כָּלֵל* *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbersome as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

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PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אותיות) and points (נקודות). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּף Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֵל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָאֵב Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	ם מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵיִן Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּא Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew, greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus כ with a point in its bosom has the sound of *b*, כ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; א is pronounced as *g*, א unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; ס is *k*, ס unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of א, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְּבוֹלֶת *shibboleth* with סִבְּבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבֵּר *to break*, שִׁוֵּר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שִׁבֵּל *to be bereaved*, טָבֵל *to be wise*, כֹּזֵל *to be foolish*; שִׁכָּר *to be drunken*, שָׂכָר *to hire*, סָכָר *to shut up*; שִׁוֵּר *to look*, שָׁוֵר *to rule*, סָוֵר *to turn back*; שִׁפָּה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נִסָּה Ps. 4 : 7 from נִשָּׂא, שִׁכָּלוּ Eccles. 1 : 17 for סִכָּלוּ. The original identity of ש and ט is apparent from the etymological connection between טָאָר *leaven* and בִּשְׁטָאָר *a vessel in which bread is leavened*; שִׁטָּר *to shudder*, שִׁטָּרָה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **א** and **אׁ**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **א** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **אׁ** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **אׁמֹרָה** *Γόμορρά*, **אֵלִי** 'Hλί, **אֲמַלִּיךְ** 'Αμολήχ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַנְךָ** *Sh'mang*, **גְּמֻמֹּדֶךָ** *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; צ פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ן ך ך ך, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְסִרְיָה Isa. 9 : 6, or their ordinary forms at the end, as נֶהֱמ Neh. 2 : 13, מִן Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָזָה Ps. 80 : 16, or smaller, as בְּרִבְרָאִים Gen. 2 : 4, or above the line, as מִצֵּר Ps. 80 : 14, or inverted, as בְּסִטֵּעַ Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁקָחוּ Gen. 33 : 4, לֵאלֹאִי Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִיִּשְׂרָאֵל Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְהָיָה Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וַיִּבְרָאֵהוּ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of *Ἀλφά*, etc., which points to the Aramaic form אָלפָּא.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח	(כ)	ל מ נ
Rough	ע	פ ק ת		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϡ and ξ; ג and ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א	ה	ו	י	Vowel-Letters,
		א	ה	ע	ה	
Medium,	{	ל	מ	נ	ר	Liquids,
		ז	ס	ש	ש	
Strong,	{	ב	פ	ק	ט	Aspirates and Mutes.
		ג	כ			
		ד	ה			

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ה and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as י into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֶתָּן מֹשֶׁה וְקָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֲמִתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **נ** for servile **ה** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמַלְאֲכֹהּ בִּינָה** for *his work is understanding*; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **אֶךְ הַבְּנָה** *only build thou my peace*; **אֶב הַמֶּוֹן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Nordheimer has added **הוֹן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **הִי**, **לִי**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגוֹמֵר** for *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ה** with the letters immediately preceding; thus **הק** or **ך** 500, **הר** or **ם** 600, **הש** or **ן** 700, **הת** or **ף** 800, **התק** or **ץ** 900. Thou-

sands are represented by units with two dots placed over them, thus § 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus רבנא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that *הָבֵר* is in Gen. 12: 4 *הָבֵר* *he spake*, in Ex. 6: 29 *הָבֵר* *speak* and *הָבֵר* *speaking*, in Prov. 25: 11 *הָבֵר* *spoken*, in Gen. 37: 14 *הָבֵר* *word*, in 1 Kin. 6: 16 *הָבֵר* *the oracle* or most holy place of the temple, in Ex. 9: 3 *הָבֵר* *pestilence*. So *וַיִּשָּׁק* is in Gen. 29: 10 *וַיִּשָּׁק* *and he watered*, and in the next verse *וַיִּשָּׁק* *and he kissed*; *וַיָּבֵא* occurs twice in Gen. 29: 23, the first time it is *וַיָּבֵא* *and he brought*, the second *וַיָּבֵא* *and he came*; *וַיְהַבְהִימ* is in Jer. 32: 37 first *וַיְהַבְהִימ* *and I will bring them again*, and then *וַיְהַבְהִימ* *and I will cause them to dwell*; *שָׁמַיִם* is in Gen. 14: 19 *שָׁמַיִם* *heaven*, and in Isa. 5: 20 *שָׁמַיִם* *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *u* and *o*; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאַ *lat* Judg. 4: 21, דאָג *dag* Neh. 13: 16 K'thibh, קאָם *kām* Hos. 10: 14, זאָזֶל *zāzēl* Lev. 16: 8, ראש *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōth*, צאָר *tsavvār*, אַמאַסאַךְ *amāsāk* Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גָּלָה *gālā*, מַלְכָּה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. הֲגָא *hhoggā* Isa. 19: 17, קֹרְחָה *korhha* Ezek. 27: 31 K'thibh, גַּבְבְּהָ *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צוֹיִרִים or צוֹיִרִים *tsivvūthīm*, צוֹיִרִי *tsivvūthī*; שָׁבוּ or שׁוּבוּ *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מִיִּרְקוֹת *mēnīrkōth*, נִסְגְּחוֹתִי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps ינאַץ *yānēts* Eccles. 12: 5; זֹחַ *zōth*, פֹּרוֹחַ *pōrōth* Ezek. 31: 8, בִּצְטָחַו *bitstsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּי *malkhē*, מַלְכוֹ *malkō*; הִיָּה *h'yē*, פָּרֹה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יִהְיֶה *yih'yē*, הַיְיִנָּה or הַיְיִנָּה *tih'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סָבַב or סֹבֵב, only once סָבִיב 2 Kin. 8: 21; *yā'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is הִנֵּשֶׁה, but in Ex. 25: 31 הִנֵּשֶׁה; *ēthām* according to the analogy of similar grammatical forms would be אָהֶם, but in Ps. 19: 14 it is אֵיהֶם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמִּיר and הִמְיִר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָּה, in Isa. 10: 13 גְּבֻלָּה, in Ps. 74: 17 גְּבֻלָּה; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and פֹּה, פִּי and פֹּא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *lōhīm*, אֱלֹהִים *lōhīm*; נָחֻם or נַחֲמִים *n'ṭhūnīm*, נָחֻם or נַחֲמִים *n'ṭhūnīm*. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kōhēh* Dan. 11: 6, always elsewhere כֹּהֵן; קֹדֶשׁ *kōdesh* Dan. 11: 30, for קֹדֶשׁ; דָּוִיד *dāvīd* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אֲדִירִים Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rīshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ǝ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

<i>Long Vowels.</i>				<i>Short Vowels.</i>			
קָמֶץ	Kā'-mets	<i>ā</i>	⸀	פָּתַח	Pát-tahh	<i>ǣ</i>	⸁
צֶרֶךְ	Tsē'-rē	<i>ē</i>	⸂	סֶגוּל	Se'-ghōl	<i>ě</i>	⸃
חוּלָם	Hhō'-lem	<i>ō</i>	⸄	קָמֶץ חֲטוּף	Kā'-mets Hhā-tūph'	<i>ǝ</i>	⸅

Doubtful Vowels.

חִירֶק	Hhī'-rik	⸆	}	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	⸇		<i>ū</i> or <i>ũ</i>
קִבּוּץ	Kīb'-buts	⸈		

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שֹׁמֶר *shōmēr*, תִּירְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שֹׁ will be *ōsh* and שֻׁ *ōs*; if it have itself no vowel-sign, שֹׁ will be *sō* and שֻׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וּ = *ī*, and Hhirik parvum װ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וּ, but װ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וּ and װ, וּ and װ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אֵהוּי (which have been formed into the technical word אֵהוּי *Elhēvī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghash forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghash forte belong only to consonants: thus קוֹיָה *kōvēcā*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיּוּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, נֶה *nē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lō*, but שָׁרִי *sūray*, גּוֹי *gōy*, גּוֹלֵי *gūlūy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination וִי is pronounced āv, עָנִי and אָנֹו *ānāv*, סָתִי and סָתֹו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּתֵּה *tītē*, רִישׁוֹן *rīshōn*, פֹּרָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. הָיָה Jer. 27:20, הָיָה Ezek. 27:15, מִיָּדָה־בּוֹר Ps. 30:4, הָיָה־לֹּו Isa. 44:17, הָיָה Jer. 33:8, הָיָה־לֹּו Nah. 1:3. In אֶנֶזֶה 2 Chron. 8:18, and בְּמִיתִי Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּרָחֶצֶר Num. 1:10, עֲשֹׂהֶאֱל 2 Sam. 2:19, also written עֲשֹׂהֶאֱל 1 Chron. 2:16. In such words as נוֹשָׁה Jer. 22:6, שִׁפָּה Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings, נוֹשְׁבוּ, שִׁפְכוּ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נֵיר *nēr*, מִיֹּת *mūt*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, כָּמֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהַמִּיָּיִי *vah^amīlīv* 1 Sam. 17:35, בִּיקְרוֹתֶהָ *bikk'rothekhā* Ps. 45:10, לִיקְרָהָ *likk'hath* Prov. 30:17. In צִיִּקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לֻמְמִים *lummīm*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֻגִּים 2 Chron. 2:7, זֻזָּה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'vā (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁכָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesht-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמָרָם, מִלְלָה, קֶשֶׁט, אֲמָרָה, אָה, נָתַתָּה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיֹקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **הַשָּׂאָה**, **וַבָּאָה** Ruth 3:4; **וְהָיִיתָ** Isa. 62:3, though in this case it is sometimes written, e. g. **וַבָּאָה** 2 Sam. 14:3; **וְהָיִיתָ** 2 Sam. 14:2; **וְהָיִיתָ** Judg. 13:3; **וְהָיִיתָ** 1 Kin. 11:13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הוּא רְבוּא וְיָרָא הָטָא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ک** in Arabic. In such forms as **רַגְלֵיךָ** Sh'va is omitted with the closing letters because the **ר** is not sounded.

2. Sh'va may be either silent (**נח** *quiescens*), or vocal (**נע** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתָּם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וַאֲבַדְתָּ** *y'abbēdh*, **וַאֲזַח** *s'ēth*, **וַיֵּזֶן** *d"ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **וַאֲזַח** *sū*, **וַיֵּזֶן** *tīzhē*, **וַיִּלְלֵם** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּרַקְבָּה** *b'ya'keb*, **בְּיוֹם** *k'yom*, and with Methegh was sounded as Hhirik, e. g. **בְּיָדָה** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרַקְבָּה** *b'rākā*, **בְּלִילִים** *g'hlīm*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלֶתָה** *bamakhēlēth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֿ; thus, מֹדֵה ^amōdh.

Hhātēph-Seghol ֿ; thus, מֹרֵה ^emōr.

Hhātēph-Kamets ֿ; thus, מֹלֵה ^hll.

a. Hhātēph (הֲטֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְיָהֳבָה Gen. 2:12, תִּבְרָכָה Gen. 27:38; Hhateph-Kamets לִקְחָה Gen. 2:23, אֶבְרָכָה Jer. 31:33; but never Hhateph-Seghol except צִלְצִלִים 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בִּסְעָה 2 Kin. 2:1, בִּסְעָה ver. 11.

PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū^ahh*, שָׁמוֹעַ *shāmō^a*, מַגְבִּיחַ *maghbī^ah*, שְׁמֹעַ *shūma^at*, יִחַדְּךָ *yī^ahhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שְׁמֹעַ should accordingly be read *shāmaat*, and יִחַדְּךָ *yikhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיבָה or רָקִיבָה for רָקִיבָה.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. לָחָה *l'khā*, עֵלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַתִּים *kam-tem*, הִלַּכְתָּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוּעַ *z'rō^a*, אָנִי *°nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֶלְהִים	בְּרָא	בְּיוֹם	אָדָם	הוֹלִידֹת	סֵפֶר	זֶה
a-dhā'm	°lo-hī'm	b'rō'	b'yō'm	ā-dhā'm	tō-l'dhō'th	sē'-pher	zé'
Gen. 5 : 1. אָתָּה							
		עָשָׂה	אֶלְהִים	בְּרָמָה			
		ō-thō'	ā-sā'	°lo-hī'm	bidh-mū'th		

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטָלָהּ $k(1) + \bar{a}(2) = 3$, $\iota(1) + a(1) + \iota(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הֶלֶת *hă-ēth* is for הֶלֶת, and הָהוּא *hă-hū'* for *hāh-hū'*: such words as הָשָׂא, שָׁרָא, פָּלָא, הָנָה, קָצָה are formed after the analogy of הָלָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְתִּישָׁאֲצַר *bēl-t'shāts-ār*; though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. הַשְׂרִירִים, הַשְׂרִירִים. The same is the case when a long vowel is retained before Makkeph, e. g. שְׁתֵּי-לֵי. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or יִרָשׁ *yī-rash*, יִבְחֻ or יִבְחֻ *yibh-nū*, גְּבֻלֹ or גְּבֻלֹ *g'bhū-lō*, יֻלֹ or יֻלֹ *yul-ladh*, כֻּלָּם or כֻּלָּם *kul-lām*, מְעִיָּה or מְעִיָּה

or מֵעֵדִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גָּבִיל or גָּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵשׁ, אֵם, אֵן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרָב, רִלְשָׁב, יָלִי.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְרָאֵה־לֹּ, תִּהְיֶה, יְהִיָּה Gen. 22 : 8, which follow the analogy of יִקְטֹל, and in סִבְיִי Isa. 10 : 34, קָמְצִי the first vowel is short; in יִשְׁמְךָ, גָּבִלְכֶם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יְרָאֵי *yī-r'ū*, from יָרָא *to fear*, and יִשְׁנֹי *yī-sh'nū* from יָשָׁן *to sleep*; but יְרָאֵי *yir-ū* from יָרָא *to see*, and יִשְׁנֹי *yish-nū* from יָשָׁן *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (+), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דֹּבָר *dū-bhār*, חֲפֹשִׁי *hhoph-shī*, מִוֶּחַ *mū-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֲחֹכְמָה *hhokh-mā*, חֲחֹכְמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחָרִי *bo-hh^orī*, תֹּבְחֵם *to-obh^odhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נִיּוֹת with the prefixed conjunction *vo^oniiyōth*, הַיּוֹה with the article *hū^oniiyā*; נֶמֶר in the Hophal *yo^omadh*, יְהוֹהֲרֵי Isa. 44:13 in the Piel *y^othā^o-rēhū*. The first vowel is *ō* in אֶהְרִים from עָהַר, קָהָשִׁים from קָהַשׁ, קָדָשׁ from קָדַשׁ, עֲשֵׂקָה־לִּי Isa. 38:14, קָבֹה־לִּי Num. 22:11, אֶהְרֵ־לִי Num. 23:7 and the like, and the first two vowels in such words as פָּעַלְכֶם from פָּעַל, מֵאֲסָכֶם Isa. 30:12 from מָאֵס, קָרַבְכֶם Deut. 20:2, קָטַבְהוּ Hos. 13:14, קָטַשׁ־י 2 Chron. 10:10, קָבַלְעֶם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שֶׁהָרִי Job 16:19 from שָׁהַר, הָרָשִׁים from חָרַשׁ, בָּמִיָּה from חָרַשׁ, and in קָרַבְתָּ, מֵאֲסָתָּ and the like, because it is originally and properly Kamets. The word שֶׁמֶרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām^orā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רָדַפִּי Ps. 38:21, בָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Éwald סָנַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 יָרְנָס the points belong to the marginal reading וִירָס, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, §43, without receiving Methegh, viz.: מָזִירָה Ps. 16:5, קָרַבְהוּ Ps. 55:19, 22, כָּבֹה־ Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, §24, in the initial letter of the following word, e. g. מִשְׁחָתָּ שָׁם Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְנִגְשִׁי Ex. 21:22 *v^onāgh^ophū*, וְנִגְשִׁי Ex. 21:35 *ūmākh^orū*, §45. 5.

b. Inasmuch as מַחְרָה is derived from מָחַר *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in דָּרַבְתָּן 1 Sam. 13:21, דָּרַבְתָּן Eccles. 12:11

and הָלָלִי Num. 24 : 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרָן Ezek. 40 : 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhan*, etc. In יָשָׁפָה *jasper*, and כֶּמֶרְזֵם *emerald*, Ezek. 28 : 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ױ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesht-forse, or Methegh ; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבֵלִי Ezek. 26 : 9 in the editions of Michaelis and Van der Hooght is an impossible one if (ױ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *ā* ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'kheartām*, זָכְרָה *zākheart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹל־נָּא *tiktōl-nā*. Sh'va under a letter doubled by Daghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכָּרִים = הִזְכָּרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, וַיְבַקֵּשׁ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְוּ *hal'lū*, קָלַלְתָּ *ki'l'ath*, צִלְלוּ *tsil'lō*, אָלַי *al'lay*, חָקַקְתָּ *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּחַ, for example, ע belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.



DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֵנֶה) is a point inserted in the six letters פ ה כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesht-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְבִרְתוּ בָּאֵי Ex. 1:1, פֶּן עֲתָה Gen. 3:22, or ending in a consonant, אֶל־בְּנֵי מִצְרַיִם דִּרְבָּרִי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, פָּנֵי הָהוּם Gen. 1:2. The sacred name יְהוָה is followed by Daghesht-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֲדֹנָי, which ends in a consonant. In a very few cases, however, e. g. אֲדֹנָי בָּם Ps. 68:18, קִרְוָהוּ Isa. 34:11, שָׁלֹו בָהּ Ezek. 23:42, Daghesht-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesht-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּרְתָּ; שְׁמִעָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבַדְתָּם, וּבְיָרִים.

a. The primary signification of the name Daghesht is commonly explained from the Syriac  (דַּגֵּשׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is  (רַגֵּשׁ). The six letters which receive Daghesht-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (רֻכְּחֻךְ softness), being written beneath them when they were to be aspirated, and another called Kushoi (כּוּשׁוּי hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μέθ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; *thus, לָבַב *l'bhavh* with the prefix ב becomes בַּלָּב *bil'bhavh*, not בַּלָּב *bil-bavh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבְדוּ, עָבְדוּ, עַבְדִּים, עֲבַדְנוּ from עָבַד; yet with occasional exceptions, as בִּאֶסְפָּם Lev. 23 : 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הֵעָבְרָם, וַעֲבְרוּ from הֵעָבַר. (3) The construct plural of nouns עֲבָדִי from עֲבָדִים, קְתָבוֹת from קְתָבוֹת, חֲרָבוֹת from חֲרָבוֹת, though with occasional exceptions, as רִשְׁטִי Cant. 8 : 6, but רִשְׁטִי Ps. 76 : 4, צִמְחִי Isa. 5 : 10, חֲרָפוֹת Ps. 69 : 10, בְּרִבֵּי Gen. 50 : 23, but בְּרִבְהֶם Judg. 7 : 6 ; בָּגְדִי from בָּגַד, פָּגְדוֹ from פָּגַד are peculiar in omitting Daghes in the singular with suffixes. (4) Three feminine nouns ending in ות מַלְכוּת from מֶלֶךְ, נְלוּת from נָלַץ, עֲבָדָה (only occurring with suffixes) from עָבַד, but not נְלוּתות, עֲבָדוֹת. Also a few other nouns of different forms, viz.: יִרְכָּאֻם, but יִרְכָּאֻתִי, שִׁפְכָה, שִׁפְכָתִי, שְׂרָבִית, שְׂרָבִיתִים, מִמְבְּרִים, אֶבְדָּן, יִקְהָאֵל Josh. 15 : 38, קִדְרָם Josh. 15 : 56. (5) After prefixes, as He interrogative, e. g. הִירָדְעָם Gen. 29 : 5 from יִרְדָּעַם, and inseparable prepositions, e. g. לְזָבִיר from זָבַר, דָּבָר from דָּבַר. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g. לְבָחוּב, בְּבָחוּב, בְּנֶפֶל, בְּנֶפֶל, לְנֶפֶל, לְצָבָא Isa. 31:4, לְצָבָא Num. 4:23, 8:24; לְפָנָי, לְפָנָי. (6) The suffixes of the second person הָ, בָּ, כֶּן never receive Daghesh-lene, בְּנֶפֶל, בְּנֶפֶל.

These rules are sometimes of importance in etymology; thus, עִבְדִּינָה Ezek. 27:12 must have as its ground form עִבְדִּי, not עִבְדִּי; and אֲרָבָם Hos. 7:6, רָהָבָם Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates אֲרָב, רָהָב.

b. The omission of Daghesh-lene in the final letter of הוֹסֵף Prov. 30:6, abbreviated from הוֹסִיף or הוֹסֵף, is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Daghesh forte conjunctive, § 24, e. g. אֲרָצָה בְּנֶפֶן Gen. 11:31 and elsewhere, גִּשְׁן אֲרָצָה Gen. 46:28, גִּשְׁן גִּשְׁן Ex. 15:1, 21, גִּשְׁן גִּשְׁן Ex. 15:13, וְעִיָּה פָּסַח Deut. 16:1 (comp. עִיָּה לָנוּ Gen. 20:9), וְעִיָּה בָּם Deut. 31:28 (comp. וְעִיָּה לָנוּ Isa. 8:2), וְיָהִי בְּכָלֹה Josh. 8:24, 10:20, עִיָּה פָּרַץ Gen. 35:29, וְעִיָּה בָּו Isa. 40:7. See also Gen. 39:12, Ex. 14:4, 17, Isa. 10:9, Job 9:2. Ex. 15:11, 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3, 5:11. The old strife as to the Daghesh in the word שְׁמִיָּם *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from אֲשִׁמֵּם; Schultens as Daghesh-forte arising from an assimilated נ, contending that it was for שְׁמִיָּם from שְׁמִיָּם; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ה with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִן without the Daghesh, מִשְׁמִיָּי Judg. 16:28, and again with the same preposition with it, מִשְׁמִיָּי Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָזָק) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, **וַיִּמַּל** *vayyimāl*. Dag-hesh-forte may be found in any letter with the exception of the gutturals **א ה ה ע**, which on account of their weakness do not admit of reduplication. The letter **ר**, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. **וְרָאָה**, **וְרָאָה**.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, **יִפְּקֹד** *yippākēdh*. Dag-hesh-forte in these letters is readily distinguishable from Dag-hesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Dag-hesh-forte if a vowel precedes, otherwise it is Dag-hesh-lene.

3. Dag-hesh-forte in **ר** may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Dag-hesh-forte, if not it is Shurek.

a. Some Grammarians speak of Dag-hesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Dag-hesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (**و**), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Dag-hesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Dag-hesh-

forte which represents such a doubling is called compensative; e. g. *כָּרְתִּי*, formed by appending the syllable *תִּי* to the root *כָּרַת*; *כָּרְתִּי* composed of the same syllable and the root *כָּרַךְ*, whose last letter is changed to *ת* to conform with that which follows; *סָבִי* from *סָבַב*. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, *הִתְהַלֵּךְ*, *הִתְהַלֵּךְ*, and certain forms of nouns, as, *גִּבּוֹרִי*. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. *יִסָּב* for *יִסֵּב*. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. *מִהֲיָה*, *יְהִי־הֲיָה*, *לְקוֹמֹי אָאִי*. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. *עֲנִי־י* *inn'blē* for *עֲנִי in'blē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. *חֲרָלִי* for *חֲרָלִי*. In the first three uses named above Daghesh-forte is said to be essential, in the last three it is euphonic.

a. Daghesh-forte conjunctive occurs regularly after the pronoun *מִה*, e. g. *מִה טוֹב וּמִה־נָּעִים* Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. *לִקְחָה־לָּאִי* Gen. 2: 23, *אֶבְלָת־שָׁם* Deut. 27: 7, *וְהָיְתָה לוֹ* Num. 25: 13, *עֲנִי־הֲיָה* Gen. 30: 33; *וְהָיְתָה* Num. 34: 6, 7, 9, *מִשָּׁה לְאַמֵּר* Ex. 13: 1 (where the accent is on the ultimate), *מִצְנֶה־לֵּךְ* Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. *קוֹמִי צֹא* Gen. 19: 14, *וְיִאמְרוּ לוֹ* 1 Sam. 8: 19, once after the liquid *ר*, e. g. *וְיִאמְרוּ לוֹ* 1 Kin. 11: 22. See also § 22. *b.* In a few instances words thus united are written as one, e. g. *מִזָּה* Ex. 4: 2 for *מִה זָה*, so *מִלְלָה* Isa. 3: 15, *מִלְלָה* Mal. 1: 13, *בְּסִסְאָה*

Isa. 27:8, and possibly אֶרְאֶלְךָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Dagheshi-forte separative occurs only in the following examples:

אֶבְרָהָה Hos. 3:2.	יִקְרָה 1 Sam. 28:10.	סֶבְלִי Isa. 9:3, 10:27.
בִּיקְרוֹתָיִךְ Ps. 45:10.	בְּסִתּוֹתֵיכֶנָּה (?) Ezek. 13:20.	עֲנֵבִי Deut. 32:32.
הַזִּבְחִים Am. 5:25.	בְּנִלּוֹתָהּ Isa. 33:1.	עֲנֵהְתִּי 2 Sam. 23:27, Jer. 29:27.
הַצִּנְעָה Gen. 18:21.	מִטְהָרוֹ or מִטְהָרוֹ Ps. 89:45.	עֲבִירֵכֶם Isa. 58:3.
הַחֲתָנִת Gen. 37:32.	מִמְגֹּרֹת Joel 1:17.	עֲצֵרְתִּיכֶם Am. 5:21.
הַלֵּבָן Gen. 17:17.	מִמְרָרִים Job 9:18.	עֲקָבִי (?) Cant. 1:8.
הַהֲיָאָה 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִזֹּרֶה Nah. 3:17.	עֲקֹבוֹת Ps. 89:52.
הַמְרוֹתָם Job 17:2.	מִקְרָשׁ Ex. 15:17.	עֲקֹבוֹתָיִךְ Ps. 77:20.
הַצִּפְיָנוֹ Ex. 2:3.	מִקְרָה Deut. 23:11.	עֲצֻבֹתָם Prov. 27:25.
הַדְרִיפָהוּ (?) Judg. 20:43.	נִבְאָה Job 30:8.	עֲצֻבֹתָיִךְ Ps. 119:139.
הַהֲעֵבָה 1 Sam. 1:6.	נִצָּה Ps. 141:3.	עֲצֻבֹתָיִךְ Ps. 88:17.
הַלֵּבָרָה Isa. 57:6.	נִצָּה Prov. 4:13.	קִשְׁתּוֹתָם (?) Ps. 37:15, Isa. 5:28.
הַקְרָה Gen. 49:10.	נִתְקַנְיָהוּ Judg. 20:32.	שִׁבְלִי Zeck. 4:12.
הַקְרָה Prov. 30:17.	סֶבְבִּי Jer. 4:7.	שִׁבְלֹל Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִדְלֵהּ Judg. 5:7, 1 Sam. 2:5; וַיִּחַלְדּוּ Job 29:21; וַיִּחַלְדּוּ or וַיִּחַלְדּוּ Job 21:13; וַיִּחַלְדּוּ Isa. 33:12, Jer. 51:58; מִיִּצְהָה Ezek. 21:15; נִקְוָהוּ Ezek. 6:9; נִשְׁתַּחֲוּהוּ Jer. 51:30; נִחַהוּ Ezek. 27:19; קָשְׁלֹה (?) Isa. 19:6; and probably הִתְחַלְדּוּ Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶתָּה, נָתָתָה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלְלִי; סֶבֶבִּי, סֶבֶבִּי; וַיִּחַלְדּוּ abridged from וַיִּחַלְדּוּ; וַיִּצְהָה from וַיִּצְהָה. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *ḥ*.; e. g. עֲוָרִים for עוֹרִים, כִּסְאוֹ for כֶּסֶּאֱ, particularly after prefixes, as Vav conversive, the article and preposition מִ, so נִיְהִי, הַמִּבְקֵשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8: 2 for מִבְּצִיר Isa. 22: 10 for תִּתְּצִיר, תִּתְּצִיר from זִכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּתְּצִיר Ruth 1: 13 for תִּתְּצִיר.

MAPPĪK.

§ 26. Mappīk (מַפִּיק *bringing out or uttering*), is a point in one of the letters א ר ה י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ר and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in א, נִבְרָא Gen. 43: 26, Ezra 8: 18, תִּבְרָא Lev. 23: 17, רָאִי Job 33: 21, though called a Daghes in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RAPHE.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסָדָה Ex. 9:18, וְשִׁעָרָה Lev. 13:4, בְּהַטָּאָה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תַּעֲשֶׂה-לָּךְ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינָה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Silluk	(ı)	סִלּוּק
*2. Athnahh	(א)	אַתְנַחַח

CLASS II. *Kings.*

3. S'gholta	([^])	סְגֹלְתָא <i>postp.</i>
4. Zakēph Katon	([˙])	זָכָה קָטוֹן
5. Zakēph Gadhol	(^{˙˙})	זָכָה גָּדוֹל
*6. Tiphhha	(_˙)	טִפְחָא

CLASS III. *Dukes.*

*7. R'bhī ^a	([˙])	רְבִיז
*8. Shalsheth	(^{˙˙})	שְׁלִשְׁתָּא
*9. Zarkā	([˘])	זָרְקָא <i>postp.</i>
10. Pashtā	([˘])	פָּשְׁטָא <i>postp.</i>
11. Y'thībḥ	(_˘)	יְתִיב <i>prep.</i>
12. T'bhīr	(_˙)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	([˘])	פֹּזֵר
14. Karnē Phārā	(^{˘˘})	כַּרְנֵי פָרָה
15. T'līshā Gh'dholā	([˘])	תְּלִישָׁא גָּדוֹלָה <i>prep.</i>
16. Geresh	([˘])	גֶּרֶשׁ
17. G'rāshayim	(^{˘˘})	גֶּרֶשָׁיִם
*18. P'sīk	(_˘)	פְּסִיקוּ

The Conjunctive accents, or *Servants*, are the following,

viz. :

*19. Merkā	(_˙)	מֶרְקָא
*20. Mūnāhh	(_˘)	מוֹנָח
21. Merkā Kh'phūla	(_{˙˙})	מֶרְקָא כְּפֻלָּה
*22. Mahpakh	(_{˘˘})	מַחְפָּךְ
23. Dargā	(_˙)	דַּרְגָּא
*24. Kadhmā	(_˘)	כַּדְחָא
*25. Yerahh ben Yomō	(_˙)	יֶרַח בֶּן יוֹמוֹ
26. T'līshā K'tannā	([˘])	תְּלִישָׁא קְטַנָּה <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhi^a, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphhha is also called Tarhhā (טַרְחָא), Munahh with P'sik is called L'gharmēh (לְגַרְמֵהּ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quodam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubiā Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives, Y'thibh and P'sik being omitted altogether.

§30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. ^{וְהָיָה} Gen. 1 : 2, or ends with two vowelless letters, e. g. ^{וַיִּשְׁפָּח} Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. ^{וַיִּלְכָּד} Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44 ; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. ^{וַיִּשְׁפָּח} Gen. 1 : 7, ^{וַיִּלְכָּד} Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. ^{וַיִּלְכָּד} Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide ; thus, in ^{וַיִּלְכָּד} Gen. 26 : 4, ^{וַיִּלְכָּד} Deut. 16 : 3, the accent is Pashta, but in ^{וַיִּלְכָּד} Gen. 17 : 8, ^{וַיִּלְכָּד} 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. ^{וַיִּלְכָּד} Gen. 1 : 11, ^{וַיִּלְכָּד} Gen. 31 : 6, Deut. 10 : 17 ; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. ^{וַיִּלְכָּד} Gen. 2 : 14, ^{וַיִּלְכָּד} Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide ; thus, in ^{וַיִּלְכָּד} the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word מְצֻחֵי. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhair of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	(∴)	הַקְבֹּרִי :
2. Athnahh	(א)	הַקְבֹּרִי
3. Merka-Mahpakh	(פ)	הַקְבֹּרִי

Class II.

4. R'bhi*	(')	הַקְבֹּרִי
5. Pazer	(״)	הַקְבֹּרִי
6. R'bhi* Geresh	(׳)	הַקְבֹּרִי
7. Tiphhha initial	(׀)	הַקְבֹּרִי <i>prep.</i>
8. Zarka	(∞)	הַקְבֹּרִי <i>postp.</i>
9. P'sik	(׀)	הַקְבֹּרִי <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּר
11. Merka-Zarka	(, ^)	הַקְבֹּר
12. Mahpakh	(, <)	הַקְבֹּר
13. Mahpakh-Zarka	(, ^ <)	הַקְבֹּר
14. Munahh	(,)	הַקְבֹּר
15. Munahh superior	(, ^)	הַקְבֹּר
16. Yerahh ben Yomo	(, v)	הַקְבֹּר
17. Kadhma	(, ')	הַקְבֹּר
18. Tiphhha	(,)	הַקְבֹּר
19. Shalshleth	(, ^)	הַקְבֹּר

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂשָׁה בְּבִטָּס Ps. 31:10, מִבֹּיָא פְּהִיִּים Prov. 8:3, רָהֲפֵשׁוּ בְּמִזְמוֹר Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָע *from below*), and in the latter Milēl (מִלְעִיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *יָרַב*, *שָׁדָה*, *וַתַּעֲמֹדָה*, *וַיִּזְחַק*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *פָּקֵד*, *פָּקֵד*, *פָּקֵד*, *פָּקֵד*, *פָּקֵד*, *רָפָקֵד*, *הִתְפָּקֵד*; *זָכְרוּ*, *הִתְפָּקֵד*; *זָכְרוּ*; *מִדְּבָר*, *מִדְּבָר*; *אֶרְבָּנִים*; *יִזְמִים*; *בְּנֵינִי*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *מִלְכָּה*, *סֶפֶר*, *נִצְחָה*, *בֵּית*, *אֹהֶב*, *כְּתוּבָה*, *רִגְלִי*, *רִגְלִי*, *יִשְׁתַּחֲוֶה*.

a. *נִצְמָדָה* Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as הַ, הֵ, הִ, יוֹ, יֵ, יִ, or begins with one (as הֶ, יֶ, יִ, יֹ, יֵ, יִ, and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבָרִי, קִדְּשִׁי, קִדְּשִׁים, דְּבָרָה, דְּבָרִי, דְּבָרִים, דְּבָרִי, קִדְּשׁ. Such an appendage to a verb, if a suffix, will so far accord with the rule just given as to carry the accent forward one syllable; but the accent will remain in its original position if it be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; הִתְחַלֵּם with a suffix הִתְחַלֵּמְךָ, but with an affix הִתְחַלֵּמִי עֲבֹד; קָלִי, קָמִי, קָמָה, קָם, עָבְדִי, עָבְדִי, עָבְדִי; קָלִי, קָלִי, קָלִי, קָלִי. It is to be observed, however, that a paragogic הַ or הֵ, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic יִ does not disturb the position of the accent, e.g. אֶרֶץ, אֶרֶץ, רַבִּי, שָׁמָּה, אֵלֶּה, הֵמָּה, נֹכַח, נֹב; אֶרֶץ, מִלְּאֵלֵי Isa. 1:21; neither does the feminine ending תִּי, which is a Segholate formation, e.g. מִדְּבָרְךָ, מִדְּבָרְךָ.

a. Paragogic הַ receives the secondary accent Methegh in פִּתְּחָה אֶלֶם Gen. 28:2, 5, 6, 7.

2. The appending of a simple syllable, such as the

suffixes נִי, נָה, נִי, תִי, תָה, מוּ, or the verbal affixes תִּי, תָה, תִּי, תָה, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כָּסָה, כָּסָהּ, כָּסָמוּ, כָּסָתִי; מָאָס, מָאָסָהּ, מָאָסָתִי; קָלָה, קָלָהּ, קָלָתִי. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix ה follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. אָבִיהָ, אָבִיהָּ, אָבִיהָּ, אָבִיהָּ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מָאָסָתִי, מָאָסָתִי, מָאָסָתִי; רָמִיתִי, רָמִיתִי, רָמִיתִי.

3. A mixed syllable, whether an affix as תָּם, תָּן, or suffix as כָּם, כָּן, הָם, הָן, will attract the accent to itself, הִלְכָּתָם, from הִלְכָּהּ; מִלְכָּתָם, מִלְכָּתָהּ; הִרִים, from הִרָם. In the unusual form כָּלָהֶם 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily, inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson, pérsonate, pérsonally, pérsonify, personálicity, personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָלָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מָלָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַח; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעָה, רָעָה *he shall feed* from יָרַע; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קָוָמִי *arise thou (fem.)*, קָוָמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz. :

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable, accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלָּה Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָזְלָה לְדֵּי Dent. 32 : 36, וְהִיאָבְדִּי דָרָה Ps. 2 : 12, לָתַתּ לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, קָנוּ לְבַעַר Num. 24 : 22, נָבֵל לְיִיץ Isa. 40 : 7, הִשְׁמַע עִם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנֹכִי, אֲנֹכִי; אֲתָהּ, אֲתָהּ; עֲתָהּ, עֲתָהּ; כָּלֹךְ, כָּלֹךְ; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּבְלֹךְ, וַיִּבְלֹךְ; so וַיִּבְלֹךְ, וַיִּבְלֹךְ. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. יִרְאֵה Gen. 41 : 33 for יִרְאֵה; so תִּרְאֵה Zech. 9 : 5, Mic. 7 : 10, הִשְׁעֵה Ps. 39 : 14 for הִשְׁעֵה.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָאָרֶץ ... אֱלֹהִים; three clauses

are much less frequent, Gen. 1 : 7 : כֵּן . לְרָקִיעַ . . . הָרָקִיעַ
23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, בָּרַךְ . . . לְרָקִיעַ . . . לְרָקִיעַ . . . מִפְּיָה . . . רָמִישׁ . . . in 2 Kin. 1 : 6 into six, אֶלְזִיר . . . יְהִיזָה . . . בְּרִשְׁרָאֵל . . . שְׁלַח לְדָרִשׁ . . . עֲקֶרְוֹן . . . The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· I	·	}	· (· s)	·	· (·) (·) ^q	}	· (·) (·) ·
	·	·		· (· s)	·	· (·) (·) ^q		
			·	· (·)	·	· (·) (·) ^q		
SECONDARY SECTIONS.			·	· (·)	· (·)	· (·) (·) ^q	}	· (·) (·) ·
			·	· (·)	· (·)	· (·) (·) ^q		
			·	· (·)	· (·)	· (·) (·) ^q	}	· (·) (·) ·
			·	· (·)	· (·)	· (·) (·) ^q		
			·	· (·)	· (·)	· (·) (·) ^q		
UNUSUAL SECTIONS.				·	·	·	·	·
				·	·	·	·	·

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^{‘k} Pashta ^{‘p}, Mahpakh ^{‘m}, Y’tibh ^{‘y}.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh’phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T’bhir, Gen. 1 : 4. If T’bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T’lisha K’tanna, Gen. 2 : 19. The next Disjunctive before T’bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G’rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T’lisha K’tanna, Gen. 2 : 5, or Munahh with P’sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12;

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e.g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : וְאֵלֶּיךָ Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi^a.*—The first Conjunctive before R'bhi^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer.*—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola.*—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where **וְאִם-לֹאֲהֵרָה** corresponds to the preceding **וְאִם-לֹאֲהֵרָה**. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalsheleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48:11. T'bhîr is preceded by four Conjunctives, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashta by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk: וְיָמֵת Gen. 5:5; Athnahh וַיֵּאמֶר Gen. 24:34; Zakeph Katon וַיִּבְנֶנּוּהָ Isa. 1:30; R'bhî וְהַיְמִיִּם Gen. 7:19; Pazer וַיֵּאמֶר Gen. 22:2; T'lisha Gh'dhola וְכָךְ Gen. 19:8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23:11: , , , , , , Gen. 24:7: , , ' , , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1:22: , , , , 1 Chron. 15:18: , , , , , , , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3:14: , , , , . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיֵּשֶׁב בְּרָם: Gen. 9:20, וַיִּפְקְדוּהוּ עֵינֵיהֶם Gen. 3:5, וַיִּשְׁקְבוּ טָרֶם Gen. 19:4.

a. In Gen. 24:15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, §44. Tiphha is thus five times written upon the same word with Silluk, e. g. Num. 15:21, and eleven times with

Athnahh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26 : 2 אֲנִי וְעַמִּי יִשְׂרָאֵל, 'k, 'k, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25. Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. פָּנָיִךְ Ex. 20 : 3, i. e. either פָּנָיִךְ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola הָיָה Gen. 5 : 29, הָיָה Lev. 10 : 4, הָיָה 2 Kin. 17 : 13, הָיָה Ezek. 48 : 10, הָיָה Zeph. 2 : 15.

POETIC CONSECRATION.

§ 40. 1. The principle of the consecration is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnabh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnabh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a or Pazer, e. g. : , - - - ' Ps. 18 : 51, : , - - - - ' Prov. 1 : 10, ^ - - - ' Ps. 41 : 7, ^ - - - - ' Ps. 7 : 6, , ^ - - - - ' Ps. 17 : 14.

§ 41. The order of the accents in the various sections is exhibited in the following table :

PRINCIPAL SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
	⋮ 1	$\begin{array}{c} \text{J} () \text{⋮} () \text{⋮} () \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \\ \text{or } \text{J}_s \end{array}$	⋮	$\text{J} \text{⋮} () \text{⋮} \text{⋮}$
	h	$\begin{array}{c} \left\{ \begin{array}{c} \text{J} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{J} \\ \text{J}_s \end{array} \right\} \\ \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \end{array}$	⋮ in.	$\text{J} \text{⋮} \left\{ \begin{array}{c} \text{J}_s \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{J}_s \\ \text{⋮} \end{array} \right\}$
	⋮ 2	$\left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\}$	2	$\text{J} () \text{⋮} () \text{⋮} () \text{⋮} \text{⋮}$
SUBORDINATE SECTIONS.			⋮	$\text{J} \left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \end{array} \right\}$
			⋮	$\text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} ()$

Explanation of the Table.

a. *Train of Silluk*.—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1:4, or Merka either alone as Prov. 1:2, or compounded with Zarka, Ps. 10:5, and P'sik, Ps. 10:3. If it be preceded by two Conjunctives, they will be J Ps. 5:5, J Ps. 10:6, J Prov. 12:1 (in some editions), J Prov. 25:26, J Ps. 18:7, J Ps. 36:1, or J Prov.

8:13. If it be preceded by three Conjunctives, they will be , , , Ps. 24:6, , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , , Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by four Conjunctives, they will be , , , , Ps. 89:2, , , , , Ps. 32:5, or , , , , Ps. 3:3 (in some editions , , , ,). If it be preceded by five Conjunctives, they will be , , , , , Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi^a-Geresh, Ps. 1:1, 5:3, 10. R'bhi^a-Geresh may be preceded by one Conjunctive, , Ps. 5:4; by two, , , Ps. 8:2, or, , Ps. 31:10, 19; by three, , , , or, , , Ps. 73:4.

There are occasional deviations from the Conjunctives of the table; thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by , , , . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have , , , before Silluk, others , , , ; in Ps. 18:36, Prov. 30:17, some have , , , , others , , , ; in Ps. 20:2 some have , , , , others , , , ; in Prov. 24:8 some have , , , , others , , , , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 , , , before R'bhi^a-Geresh, in Ps. 18:44 , , , , in Prov. 27:19 , , , , in Prov. 21:17 , , , ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnabh.—Athnabh may be preceded by one Conjunctive, , Ps. 5:8 (or , , Prov. 8:30, 34), , Ps. 5:3 (or , , Ps. 35:21, , , Ps. 69:2), , Prov. 23:3, , Ps. 14:3, Prov. 6:3 (or , , Prov. 16:10); by two, , , Ps. 6:8 (or , , , Ps. 7:17), , , Prov. 28:25, Ps. 5:2 (in some editions the latter example has , , ,), , , Ps. 14:5, , , Prov. 11:12, 14:21, , , Ps. 37:1, , , Prov. 8:21, , , Ps. 25:16; by three, , , , Prov. 24:21, , , , Ps. 6:6 (or , , , Ps. 9:10, or , , , Ps. 16:10), , , , Ps. 10:17, , , , Prov. 8:13, , , , Ps. 18:50, , , , Ps. 10:13, , , , Prov. 6:27, , , , Ps. 72:3; by four, , , , , Prov. 3:12, , , , , Prov. 24:16, , , , , Ps. 34:7, , , , , Ps. 32:2 (in some editions), , , , , Prov. 1:19, , , , , Ps. 65:2.

If Athnabh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one Conjunctive, , Ps. 5:6; by two, , , Ps. 9:19 (or , , Ps. 14:1, or , , Ps. 16:9), , , Ps. 32:11, , , Ps. 35:14, 15, , , Prov. 25:20; by three, , , , Ps. 23:6, , , , Ps. 27:1, , , , Ps. 12:5 (or , , , Prov. 27:14), , , , Ps. 9:14.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. *Train of R'bhi*.—R'bhi^a may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. *Train of Pazer*.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhhha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְעוֹיִתָּהּ Ps. 5:11, הוֹרָרִי Ps. 27:11, וְנִרְאִי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזִי אֲמַלֵּל Ps. 6:3, Merka-Zarka כִּי תִשָּׁחַח Ps. 22:9, Mahpakh-Zarka כִּי בָאָהּ Prov. 6:3.

α. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בִּצְצֵץ Prov. 1:19, may be either בִּצְצֵץ or בִּצְצֵץ according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלֵּץ, אֶתְּחַלֵּץ Gen. 30:31, יִשְׁלַח־לִי Gen. 33:11, וְאֶתְּחַלֵּץ Gen. 12:20, 25:5, Ex. 20:11, עַל־כִּלְיֵה־בְרִיָּאָה Ex. 22:8, עַל־כִּלְיֵה־בְנֵי־שֹׁחַן Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֵל, עַל, אֶת, כֵּן, אֵל, כֵּן, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה־עָרִים Deut. 19:15, נֶגְשֶׁה־הָלָךְ 1 Kin. 17:21, אֶמְרֵיהֶם Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּחַלֵּץ, אֶתְּחַלֵּץ, or failing this, will commonly receive the secondary accent Methegh, אֶתְּחַלֵּץ, אֶתְּחַלֵּץ.

a. Tsere remains before Makkeph in כֵּן, נִרְ, עִר, עֵץ; it sometimes remains and is sometimes shortened in שֵׁם, שֵׁשׁ, שֵׁשׁ e. g. Gen. 16:13 שֵׁם-יִרְהֵא, but ver. 15 שֵׁם-בְּנֹו. It once remains according to some editions in אֶת־ Job 41:26, a word which is three times written אֶת without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. §19. 2, a.

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּה־פָּה Jer. 46:20, and perhaps פָּתַח־קוֹחַ Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בֵּן עֲלִים Lam. 4:3, בְּהֵרַב בְּתִיחָם 2 Chron. 34:6, and probably אֶהְבֹּו הֶבֶן Hos. 4:18, לְחַפֵּר פְּרוּחַ Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּהֵרַב בְּתִיחָם and בֵּן עֲלִים.

METHEGH.

§ 44. Methegh (מֶתֶגַּח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. וּמִתְקִינֹות, מִמְסַנְּדוֹתֵיהֶם, בְּתִיחָם, יוֹצִיאֵנִי, נֶאֱסָה, הָאֵלֶם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לֹו Gen. 22:8, כִּי-אִם-לָהֶם 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, §32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, מִלְכָּה-הַבָּשָׁן Num. 21:35, מִלְכָּה-הַבָּבֶל Jer. 34:1, וְכָל-שְׂהָרוֹם Gen. 30:32, הָלוֹא-זֶה 1 Sam. 21:12, כִּי-לִי Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הָיְדָה-הִי Deut. 4:26, הָיְדָה-הִי Josh. 22:27, where the tone falls on the penult, וְהָיְדָה Jer. 26:21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz. :

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתְּמָרָה 2 Sam. 22:24, וּמִהֲתַלְתִּי Job 1:7, מִהֲתַלְתִּי Ezek. 42:5, שְׂאֵלֶיהָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמָּאֲסוּ Jer. 33:24, הִיזְרַעְאֵלִי 1 Kin. 21:1, אֶת-כָּל-הַמִּצְוָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, בִּשְׁקָתוֹת, לְאֶשֶׁר, יִהְיֶה, וְאֶמְרִי Gen. 30:38, וַיְהִדְרִי; sometimes to intermediate syllables, § 20. 2, e. g. סִבְבִּי Isa. 9:17, 10:34, עֲמִדָּה Obad. ver. 11, particularly after He interrogative or when Daghesch-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמֶּשֶׁל, הַתְּשֻׁלָּה, הַלְלוּ, כְּגִרֹת, הַצְפֹּרְדָּיִם, הַצְפֹּרְדָּיִם, לְמִנְצָח, הַצְפֹּרְדָּיִם, וְיִהְיֶה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְרָשָׁא Gen. 1:11, הַבָּתִּים Ex. 12:7, זֶחֶךְ 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ū*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיְנַבְּרָה Gen. 6:19, וַיִּלְלָהָ Gen. 31:4, though it is sometimes,

e. g. וְלֹהֲבָדִיל Gen. 1 : 18, וְשִׁבְהָ Judg. 5 : 12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִחָה Gen. 32 : 22, וְגֵעִלִּי Gen. 45 : 25 ; and even three occur upon successive syllables, e. g. וּמִמְעַמְדֶּה Isa. 22 : 19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישְׁעֶתָּהּ, וְהַשִּׁבְחָה, וְאֶחָדֶיהָ, מִהֶחָלִים.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחֶנָּה Job 1 : 11, 2 : 5, הָעֵרֶאֱפוֹ Job 19 : 6, נִנְתָּקָה Ps. 2 : 3, כְּמִהֶפְכֶּתָה Jer. 49 : 18, בְּמִעִי Ruth 1 : 11.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיחַ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹּק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֲנִיחָמָם Isa. 66 : 13, לֹא לְהִירָם Deut. 12 : 31, וְאֶעֱשֶׂהם Zech. 7 : 14, וְעַל־אֲבָא Num. 10 : 23, וַיִּקְרָאוּ Josh. 22 : 12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲרָהָם Cant. 1 : 7, שְׁאֲרָהָה Cant. 3 : 1 ; שְׁיָם Cant. 6 : 5, שְׁיָם Lam. 4 : 9 ;

עָרְבוֹת Num. 31:12, עָרְבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאוּ-זֶמְרָה or שְׂאוּ-זֶמְרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתוב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיִּצְמָרוּ Josh. 6:7 is connected the marginal note וַיִּצְמָרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיִּצְמָרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיִּצְמָרוּ. Again, in ver. 9, הִקְקִי in the text refers to הִקְקִי ק in the margin; the K'ri is here הִקְקִי, and the K'thibh, whose vowels are left to be determined by the reader, הִקְקִי. Jer. 42:6 has אֶנְחִי where the marginal note is אֶנְחִי קרי; the K'ri is accordingly אֶנְחִי, and the K'thibh אֶנְחִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note *כתיב ולא קרי*, *written but not read*, placed in the margin, e. g. *חמש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ירדך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. Judg. 20:13 in the text *בני*, and in the margin *בני*, to be read *בְּנֵי*; so Jer. 31:38 *בָּאִים*. In 1 Kin. 21:8 the first letter of *הַסְפָּרִים* is left unpointed as superfluous, and in Job 2:7 *עַד*, is explained by the margin to stand for *וְעַד*: so Jer. 18:23 *וְיִהְיֶה* for *וְיִהְיֶה*.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name *יהוה*, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were *אֲדֹנָי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֲדֹנָיִם* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kýrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוֹה*, or *יְהוֹה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah^ava*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הוּא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הוּא, though the sound indicated by the letters is in all probability הוּא. So יְשַׁכֵּר read יְשַׁכֵּר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *תָּרַח* *Ṭara*, *בָּלָאֵם* *Balaam*, *גָּבַעוֹן* *Gabaon*, *מָרְרָם* *Marraim*; and on the other hand, *a* is sometimes written *ē*, *אֶהְיֶה* *Ehieh*, *Ολιβεμα*, *Κενεζ*, *Γεθ*, especially before *ח*, as *קָרַח* *Kore*, *זָרַח* *Zare*. (2.) *ē* is written for *ē* and *ō* for *ū*, *בָּתַיִם* *Xettaiou*, *גֵּי־חַיִּים* *Geenna*, *גִּדְעוֹן* *Gedewon*, *מִצְרַיִם* *Mesraim*, *אֶחָד* *Ochoza*, *עֵזְיָה* *Ozia*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *כַּיִּנָּן* *Kaivan*, *נָבֹו* *Naβav*. (4.) The vowel letters are softened into their homogeneous vowels *וִיִּקְרָא* *ouikra*, *וִיִּדְבֵּר* *ouidaβer*. (5.) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צָבָאוֹת* *Σαβαωθ*, *רַעֲיָאֵל* *Paγouηλ*, *פְּרוּבִים* *Xepouβim*, *כְּרוֹם* *Sodoma*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֹלֹךְ* *Moλox*, *עֶגְרֹר* *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה *to be, exist*, חָיָה *to live* ; נָבַע *to pour forth*, נָבָא the same idea applied to words, *to prophesy* ; עָנַק *to encircle the neck with an ornament*, חָנַק *to strangle*, אָנַק applied to sounds uttered in strangulation, *to groan* ; רָגַל *to go about as a spy*, רָבַל *to go about as a merchant* ; פָּנַס *to collect*, חָנַס *treasures* ; גָּבִיעַ a cup, קִיבֵּעַ or קִיבֵּעַ a helmet (of similar shape) ; רָךְ *tender, delicate*, רָק *thin* ; חָסַן *to make straight*, חָסַן *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּכוֹר *first ripe*, בֶּקָר the first portion of the day, *the morning* ; תָּלָה *to suspend*, הָלָה applied to a bucket, *to let down* ; גָּזַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; טָמַן *to conceal*, שָׁמַן and צָמַן *to hide away as treasures*, סָפַן *to cover with boards* ; נָחַץ *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting* ; נָחַח *to slay*, זָבַח *to sacrifice* ; חָבַל *to bind*, גָּבַל *to bound* ; בָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces* ; קָצַב *to cut off*, הָצַב *to hew stone*, חָטַב *to cut wood* ; פָּתַר *to surround*, עָטַר *to encircle the head with a crown* ; נָחַף *to pour out*, נָסַף *to pour in libation or in casting metals* ; צָהַר *to shine*, טָהַר *to be pure* ; חָרַח *to engrave*, חָרַשׁ *to plough* ; בָּהֵן *to prove*, בָּחַר *to approve, choose* ; שָׁתָה *to drink*, its causative הִשְׁתָּה ; תָּתַר *to break through*, חָתַר *to investigate* ; נָצַב *to place*, its reflexive הִתְנַצַּב.

2. By the transposition of letters, e. g. :

פָּרַץ *to deal violently*, פָּצַר *to urge* ; קָצַר *to cut with the sickle, reap*, כָּרַץ *to cut with the teeth, bite* ; נָשָׂה *to blow*, נֶפֶשׁ *breath* ; פָּנַס *to collect*, נָכַס *riches*, חֲסִידוֹת *storehouses*.

3. By the addition of a letter :

Thus, from the letters צַר, in which inheres the idea of compression, are formed צָרַר *to bind*, צָרַר *to press together*, אָצַר *to heap up*, יָצַר *to be*

straitened, נָצַר *to guard, besiege*, קָצַר *to restrain*, חֲצִיר *an enclosure*; from גָּז are formed גָּזַר *to cut*, קָצַר *to cut off*, גָּזוּ *to cut loose, go away*, גָּזוּ *to shear*, גָּזַל *to plunder*, גָּזִית *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרְשׁוּ *to spread out*; כָּרֶם *a vineyard*, כֶּתֶם *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָטַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹחַ once in poetry; סָנַר *to shut*, rarely סָנַר; סָעָרָה *storm*, שָׁעָרָה rare and poetic; סָבַף *to cover*, once שָׁבַף; דָּעָה *to be quenched*, once דָּעָה; תָּעַב *to abhor*, once תָּעַב; סָבַל *to be foolish*, once כָּסַל; עֲלֵלָה *iniquity*, once עֲלֵלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק which is the more frequent form in other books; פֶּטֶשׁ, פֶּטֶשֶׁת *a lamb*, occur in the Pentateuch interchangeably with פֶּטֶשׁ, פֶּטֶשֶׁת, which are the only forms found in other books; *a sceptre* שֶׁבֶט, but in the book of Esther שֶׁבֶט; *Damascus* דַּמָּשֶׁק, in Chronicles דַּמָּשֶׁק; *how* 1 Chron. 13:12, Dan. 10:17 הִיא, in earlier books הִיא.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for הִתְקַטֵּל; הִתְקַטֵּל probably for הִתְקַטֵּל § 82. 5. b. In אֶזְכָּר Ezek. 14: 3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, אֶזְרוֹעַ *arm*; חֶמֶל, אֶחָמֶל *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְנֵי חַיִּים, אֶבְנֵי חַיִּים, אֶבְנֵי חַיִּים. So in Chaldee אֶרֶם *blood*, Heb. דָּם; אֶנָּן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

first or the second member of the reduplication to a liquid ר or נ , e. g. מְרַבֵּל for מְרַבֵּל , דְּרַמָּשֶׁק for דְּרַמָּשֶׁק , מְעַדֶּה Isa. 23 : 11 for מְעַדֶּה , קְנָצִי Job 18 : 2 in the judgment of some for קָצִי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תָּמַר Ps. 64 : 7, Lam. 3 : 22 is for תָּמַר is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש , and with צ it is in addition changed to ט . Thus, מְסַתֵּר for מְסַתֵּר , יִשְׁתַּמֵּר for יִשְׁתַּמֵּר , יִתְשַׁמֵּר for יִתְשַׁמֵּר , יִתְשַׁמֵּר for יִתְשַׁמֵּר , יִתְשַׁמֵּר for יִתְשַׁמֵּר .

a. In הִשְׁוִיטָה Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ת is likewise transposed with ז and changed to ד : thus, Chald. הִדְוִיטָה for הִדְוִיטָה ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִדְוִיטָה Isa. 1 : 16, where ת is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ ($= \delta\sigma$) into $\sigma\delta$, as $\sigma\upsilon\rho\acute{\iota}\sigma\delta\omega$ for $\sigma\upsilon\rho\acute{\iota}\zeta\omega$.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial מ ; viz. יִשְׁשׁוּרִים Isa. 35 : 1 presumed to be for יִשְׁשׁוּרִים ; פְּדִיּוֹת Num. 3 : 49 for פְּדִיּוֹת Ex. 21 : 30, Ps. 49 : 9; סֶלָם Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings יך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. יך Deut. 8 : 16, but mostly יך Gen. 32 : 20, commonly יך Ruth 3 : 4, commonly יך. So, too, in some proper nouns, יך Zech. 12 : 11, יך Josh. 12 : 21 ; יך, whose original ך is shown in the derivative יך and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, יך from יך, יך from יך.

c. If the feminine endings ת and ה have, as is probable, a common origin, this may be best explained by the assumption that ת is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word : thus, the construct state יך, absolute יך, but with a suffix יך ; יך (comp. יך Deut. 32 : 36). It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ת and ה, because ת in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, יך Jer. 5 : 22, or § 53. 3. a. יך Isa. 33 : 21 for יך, יך Ex. 15 : 2 for יך. Comp. Gr. *ánōsios* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. יך for יך, יך for יך, יך for יך. The only exceptions are the four words יך, יך Prov. 21 : 8, יך Gen. 11 : 30, יך 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. יך is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. יך or יך for יך.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְיֵהָ Isa. 6:9 for אַרְיֵהָ.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11:7 for תְּלוּיִם Josh. 10:26; צְבוּאִים Hos. 11:8 for צְבוּיִם Gen. 10:19; דְּוִדִּי from דְּוִדִּי; צְבָאִים (also צְבָאוֹת) for צְבָיִים; בְּלוּיִ Jer. 38:12 for בְּלוֹי (or as some read, בְּלוּיִ) ver. 11.

a. In like manner ו is changed to א before וth in the word נְאוֹת for נְוֹת from נְוֹה; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוֹ which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כֹּכַב for כִּכְכָּב; טַטְטָפוֹת for טֹטְפוֹת; בָּבֶל for בְּבֶל Gen. 11:9; צִלְחוֹת 2 Chron. 35:13 from צִלְחָה Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְיָבֵר, וְיָבִית; the softening of an initial י to *ī* only occurs in אִישִׁי 1 Chron. 2:13 for יִשִׁי ver. 12, אִשׁ 2 Sam. 14:19, Mic. 6:10 for יִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיְוִד for הַיְוִד § 59, בְּהַיְוִדָה for בְּהַיְוִדָה, unless they are doubled, as מִיִּשְׁלִי, צִלָּה, and occasionally even

then, e. g. מִימִי for מִימִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצָּל; in אָמַר preceded by ל, thus יִצָּמַר; in אָלְהִים and certain forms of אָדוֹן preceded by the prefixes ו, כ, ל, thus, יִצָּלְהִים, יִצָּלְהִים but יִצָּלְהִים, יִצָּלְהִים but יִצָּלְהִים, יִצָּלְהִים but יִצָּלְהִים. The following examples are of a more individual character, e. g. נִצָּחַה for נִצָּחַה, נִצָּחַה 1 Kin. 11:39 for נִצָּחַה, נִצָּחַה Num. 11:4, נִצָּחַה Jer. 40:1, נִצָּחַה Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹכָדוּ Ezek. 42:5, and אוֹבִידוּ Hos. 11:4 from אֹבִידוּ, רִשְׁוֹן Job 8:8 for רִשְׁוֹן, רִשְׁוֹן Deut. 32:32 for רִשְׁוֹן, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הִי in proper names to הִי, thus הִי, הִי, הִי. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הִי is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיכָהִי after the rejection of הִי becomes מִיכָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. טִעֲהָ Lev. 13:4 for טִעֲהָ. The proper name פִּרְהָאֵל Num. 34:28 is derived not from פִּרְהָ but פִּרְהָ, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, אֶרֶץ for אֶרֶץ, חֶטֶא for חֶטֶא; טֶאֱמַר Ezek. 25:6 from טֶאֱמַר ver. 15; נֶשְׂאָה Ps. 139:20 for נֶשְׂאָה, so נֶשְׂאָה Jer. 10:5; רֶאֱבִיָּה from רֶאֱבִיָּה; בֶּרֶאֱשׁ Neh. 6:8 for בֶּרֶאֱשׁ; חֶטֶא Isa. 51:20, חֶטֶא Deut. 14:5; חֶטֶא 1 Sam. 14:33 for חֶטֶא; חֶטֶא Isa. 10:13 for חֶטֶא; חֶטֶא Zech. 11:5 for חֶטֶא; this even occurs after mixed syllables. e. g. מֶלֶאֱכָה for מֶלֶאֱכָה; רֶאֱמַר for רֶאֱמַר; חֶטֶא for חֶטֶא, particularly in proper nouns רֶשְׁמַעֵל for רֶשְׁמַעֵל, רֶשְׁמַעֵל for רֶשְׁמַעֵל. So, בֶּרֶהוֹן Eccles. 2:13 for בֶּרֶהוֹן; וֶרֶלֶחָ Jer. 25:36 for וֶרֶלֶחָ; לֶרֶחָ Prov. 30:17 for לֶרֶחָ. There is no instance of this with ו, on the contrary, קֶרֶחָ Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented \bar{u} , י in \bar{i} , which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, פָּרִי for יָרִי, יָהִי for יָהִי; יִשְׁתַּחֲוֶה for וְשָׁחָוִי, בָּהֶן for בָּהִי, פָּרִי for פָּרִי, דָּמִי for דָּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be a , they not unfrequently combine with it, forming the diphthongal o and e , § 62. 1, e. g. הִיָּצַק for הִיָּצַק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הִקְנִים for הִקְנִים, מָתָה for מָתָה; הוֹשִׁיב for הוֹשִׁיב, נָדָשׁ for נָדָשׁ, מוֹת const. state of מוֹת, בֵּית const. of בֵּית, הִלְלִיל for הִלְלִיל, הִגָּלָה for הִגָּלָה.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָוָה, שָׁוָה, רָוָה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֹל *to be great*, גָּדֹל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; לָעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַלֵּזָה is found only in Genesis, הַלֵּזָה in writers after the time of Moses, הַלֵּזָה in Ezekiel; the plural of the demonstrative in the Pentateuch הֵלֵזָה or הֵלֵזָה, elsewhere, with a single exception, הֵלֵזָה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל, Syr. كَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְבָּר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-

stances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. **הַקְטִיל**, **הַקְטִילָהּ**; **בֵּית** for **בֵּיתָה**, **בָּתִּי**; **דָּם**, **דָּמָם** comp. **יָרָם**, **יָרָם**.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. **הַטְּלִיחַם**, before suffixes **הַטְּלִיחִי**; and in the particle **אֵת**, before suffixes **אֵתִי**. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. **מִרְבָּהּ**, construct **מִרְבָּהּ**, plural **מִרְבָּוֹת**.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. **הָרִים**, **הָרִים**; **קָמָה**, **קָמָה**. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *ĩ* to *ē* and *ũ* to *ō*, e. g. **הָקִים** for **הָקִים**; **כֹּלֶן** for **כֹּלֶן** in place of **כֹּלֶן** § 56. 3.

a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in **קָמוֹשׁ**, **קָמוֹשׁ**; **פָּלָגָשׁ**, **פָּלָגָשׁ**; **חֲמִישִׁי**, **חֲמִישִׁי**; **מִזְרִיגִים**, **מִזְרִיגִים**; **יִתְקַשִּׁים** Eccles. 9:12 for **יִתְקַשִּׁים** § 33. 2. *a*; **הַתְּפָאָרִי** for **הַתְּפָאָרִי**; **יִרְדֶּה** Lam. 1:8, if this is for **יִרְדֶּה** see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23:6, 24:3 **יִתְלָאִם** for **יִתְלָאִם**.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שֶׁלַח for שֶׁלָּח; פָּעַם for פָּעֵם; רִגְבָהּ for רִגְבָה; שֶׁמֶע for שֶׁמֵּע; שִׁנְאָה from שִׁנְאָה.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שָׁמַע; רָשָׁע for רָשָׁע, but שָׁמַע not שָׁמַע for שָׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁמַע always, but רָשָׁע and חָמָל; וְהָיָה but וְהָיָה; וְהָיָה but וְהָיָה. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָחֵם but רָחֵם; חָסֵד but חָסֵד. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for פָּעַל; אֵ which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. מִבְּרָא from מִבְּרָא, Job 31:24 (in most copies) from מִבְּרָא, רָחֵם from רָחֵם. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus אָקָט, אָקָט, אָקָט but אָקָט; רָאָה but רָאָה. (6) *a* partakes of this preference for *ā* to a limited extent, e. g. וְהָיָה for וְהָיָה or וְהָיָה; וְהָיָה from וְהָיָה.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רָשָׁע, רִגְבָהּ, נָח, רָשָׁע, רָשָׁע.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לָשָׁע and לָשָׁע, or with a slight distinction, as אָשָׁע, in pause: אָשָׁע, construct מְשָׁע. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָשָׁע 1 Kin. 14:3, and in most editions שִׁבְחָה Jer. 13:25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable רָשָׁע Ps. 7:6, which is probably to be read *yi'rdoph*; though it might be pronounced *yi'raddoph*, which some conceive to be an anomalous form for רָשָׁע, after the analogy of רָשָׁע Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghesh, as in the related words

הַמְּמָרָה Isa. 44: 13; הַמְּמָרָה Job 16: 16 (K'ri in some copies), הַמְּמָרָה Lam. 1: 20, הַמְּמָרָה Isa. 52: 14, הַמְּמָרָה 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. הַמְּמָרָה for הַמְּמָרָה (הַמְּמָרָה), הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה, 2 Kin. 12: 9, הַמְּמָרָה for הַמְּמָרָה, also הַמְּמָרָה Ex. 2: 20 for הַמְּמָרָה Ruth 1: 20, הַמְּמָרָה Prov. 1: 22 for הַמְּמָרָה, הַמְּמָרָה Job 20: 26 for הַמְּמָרָה, הַמְּמָרָה Zech. 7: 14 for הַמְּמָרָה, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה, הַמְּמָרָה, הַמְּמָרָה and הַמְּמָרָה, הַמְּמָרָה from הַמְּמָרָה comp. 1. a. (4), הַמְּמָרָה Deut. 32: 10; הַמְּמָרָה, הַמְּמָרָה.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה for הַמְּמָרָה, הַמְּמָרָה, הַמְּמָרָה.

a. Sometimes an intermediate syllable, § 20. 2, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before כ, rarely before א, never before ר, e. g. הַמְּמָרָה, הַמְּמָרָה, הַמְּמָרָה, הַמְּמָרָה. (2) It is more likely to occur in the body of a word than after a prefix. e. g. הַמְּמָרָה Ps. 119: 43 from הַמְּמָרָה, but הַמְּמָרָה Job 38: 24 from הַמְּמָרָה. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הַמְּמָרָה Prov. 22: 24 from הַמְּמָרָה, הַמְּמָרָה Ps. 141: 8 from הַמְּמָרָה but הַמְּמָרָה Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. הַמְּמָרָה Ezek. 16: 4, הַמְּמָרָה Prov. 14: 10, הַמְּמָרָה Prov. 15: 1 (in some editions), הַמְּמָרָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, *Ihrik*, e. g.

חֻזְקִי for חֻזְקִי, בְּדָבָר for בְּדָבָר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכָּה (מִלְכָּה); מְלִכִּי from מִלְכָּה; חֲבֵלִי from חֲבֵל, יְחִנֶּה for יְחִנֶּה from יְחִין. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, יְחֻזְקִי for יְחֻזְקִי, גִּלְחִי for גִּלְחִי, לַחֲפֹר for לַחֲפֹר, פִּעֲלֶה for פִּעֲלֶה.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ח followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וַיְהִי, וַיְהִי, וַיְהִי and וַיְהִי, וַיְהִי, וַיְהִי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. פָּתַח for פָּתַח construct of פָּתַח, מְמַלְכָּת for מְמַלְכָּת, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּתָה for מְשַׁפְּתָה.

c. In מִצְאָם Gen. 32:20 for מִצְאָם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְכָת for לְכָת. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְכָת, לְכָת. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְכָת, לְכָת, but לְכָת.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶחָד, אֶחָד, אֶחָד. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶחָד, אֶחָד, אֶחָד; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אֶחָד, אֶחָד or אֶחָד, אֶחָד. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

with these exceptions, they are chiefly found in poetry. The vowels *י* and *י* are mostly attached to words in what is called the construct state, *ה* to words in the absolute; and all of them to the feminine ending *ה*. Examples of *י*: *בנו* Num. 23: 18, 24: 3, 15, *היה* several times, *מקנה* Ps. 114: 8. Examples of *י*: *אחתי* Hos. 10: 11, *אשר* Gen. 49: 11, *בני* *ibid.*, Gen. 31: 39, *היה* Ps. 110: 4, *הפך* Ps. 114: 8, *רשבי* Ps. 123: 1, *מושיבי* Ps. 113: 5, *משיבי* ver. 6, *מקרי* ver. 7, *הושיבי* ver. 8, *מלאתי* ver. 9, *נאדתי* Isa. 1: 21, *קדתי* Ex. 15: 6, *רבה* Lam. 1: 1, *שרתי* *ibid.*, *שכתי* Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. *מלכי-צדק*, *גבריאל*, to certain particles, as *בלתי*, *זולתי*, *מני*, and perhaps to such participial forms as *ישבתי* Jer. 22: 23. Of *ה*: *אמרה* Ex. 15: 16, *ארה* Isa. 8: 23, Job 34: 13, 37: 12, *הרסה* Judg. 14: 18, *ישקחה* Ps. 3: 3, 80: 3, Jon. 2: 10, *לילה* almost constantly, *מורה* Ps. 116: 15, *נתנה* Num. 34: 5, Ps. 124: 4, *עולה* Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, *עלה* Job 5: 16, *עורה* Ps. 44: 27, 63: 8, 94: 17, *עשה* Job 10: 22, *התנה* Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of *לה* verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. *השמות* Neh. 3: 13 from *האשמות* after the rejection of *א* by § 53. 2. *o*; *בית* after the softening of *י* to *i* becomes *בית*; *קטלהו* by the rejection of *ה* becomes *קטלו*; *יהו* prefixed to proper names is from *יהוה* for *יהוה*, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *י* with *י* may form *י*, or the first *י* may be changed to *iy*, which, upon the reduplication of the *י* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *יי*, e. g. *עבר* with *ים* becomes *עברים* or *עבריים*. So, *י* before *ה* forms *יה*, and before *ו* forms *יו*, e. g. *עברה*, *עבריו*; in like manner *ו* is changed before *ו* into *uv*, forming *וו*, which, by § 56. 3, becomes *יו*, e. g. *מלכות*, by the substitution of *ו* for *ת*, *מלכות*. *י* followed by *ו* forms *יו*, e. g. *קטלתי*, *קטלתי*; *פיו*, *פיו* for *המסיו* Josh. 14: 8. *י* before *י* or *ו* is resolved into *iy*, which, joined with the appropriate semi-vowels, becomes *י* and *יו*, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיכִי with י becomes סִיכִי, and with הוּ סִיכִיו. The same resolution of י occurs before final ה, forming יְהֵ, and by § 61. 2 יְהֵ, thus כְּעִירִי with ה becomes כְּעִירֵהּ.

a. Grammarians have disputed whether in such words as עֲבָרִים, the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malkhuyyōth*, or *ibhriyīm*, *malkhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. קָהָם, קָהָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרִבִיאִים 2 Chron. 17:11 from עָרִבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לִי formation, such as עֲשֵׂה from עֲשֵׂה and הָ, י, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like קָטְלִים) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה, עֲשֵׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (.) stands before a guttural with (,) always before ח, e. g. הָחָג for הָחָג מִבְּטָחָה Prov. 21:22. הָחָג (also when ח has Hhateph Kamets, e. g. הָחָג, הָחָג Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָחָג for הָחָג, הָחָג but לָחָג, הָחָג; הָחָג, הָחָג, rarely before א and ר, הָחָג Gen. 14:10, הָחָג Neh. 9:18, 26 but הָחָג Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) הָחָג but הָחָג, הָחָג but הָחָג, once before the liquid ל, e. g. הָחָג Ex. 33:3 for הָחָג, and once before נ, e. g. הָחָג for הָחָג.

c. In הָחָג 1 Sam. 28:15 and the combination הָחָג a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָחָג Ps. 20:4, and הָחָג after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֶּכָּה for מֶלֶכָּה, לִירָב for לֶרֶב, אֶרֶץ for אֶרֶץ, but בִּירָה, שִׁפְצָה; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, מִלֶּכָּה. Rarely in other cases בִּירָבָה for בִּירָבָה, where the change is facilitated by the preceding ר.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הֶזֶם for הֶזֶם, הֶחֱרַר for הֶחֱרַר, הֶאֱרִיץ for הֶאֱרִיץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are גִּשָּׁב and גִּשָּׁב.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הֶשְׁמַר, הֶשְׁמַר; רֶסֶב, רֶסֶב; רֶשֶׁם, רֶשֶׁם; רֶעֶב, רֶעֶב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, קָטַל, לָקַחַת, לָקַחַת, יִהְיֶה, יִהְיֶה, occasionally *ē*, e. g. נָקַל, נָקַל, שָׁמֹחַ, שָׁמֹחַ, גִּלְדֹּן, גִּלְדֹּן, rarely *ō*, e. g. יִקְצֹרֶן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מִלְּכִים from מֶלֶךְ, מִלְּכֹת from מֶלֶכָּה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.* These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אֶמֶר, אֶמֶר; פָּתַחְתָּ, פָּתַחְתָּ; אֶרֶץ, אֶרֶץ; עָבַד, עָבַד, and bringing back Kamets

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דְּבַר; מִקְדָּשׁ, מִקְדֵּשׁ; מִקְדָּשׁ, מִקְדֵּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הוֹסֶפֶת Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַע, שָׁמַע; מוֹת, מוֹת; נָדָר, נָדָר.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטִיל from הַקָּטִיל; קָמָה from קָמָה; הַקָּטִיל from הַקָּטִיל.

קָטְלָתִי from קָטַל . If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכָּךְ from מִלְכֶּךָ , סִתְרוֹ from סִתְרוֹ .

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מְדַבֵּר 1 Kin. 19 : 15 from מְדַבֵּר , חֲשֵׁמְלָהּ Ezek. 8 : 2 from חֲשֵׁמַל .

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטַל , שָׁמִי from שָׁם , or retained either unaltered, as הַקִּימוֹת from הַקִּים , מִשְׁכָּן from מִשְׁכָּן , or with a change of quality from pure to diphthongal or the reverse, מְרוֹקָה from מְרוֹק , פְּלִטִים from פְּלִטִים , נְסֻיָּה from נְסֻיָּה , הַקִּים from הַקִּים , הַקִּים from הַקִּים .

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\bar{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\bar{e}
		\bar{i}	\bar{i}
	<i>pure</i>	\bar{e}	\bar{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\bar{o}
		\bar{u}	\bar{u}
	<i>pure</i>	\bar{o}	\bar{u}

PART SECOND.

E T Y M O L O G Y.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַם *to lay waste* comp. בָּרַס; וָזָלָה *to burn* comp. וָזַל; סָרְצָה *a branch* comp. סָרַץ; טָרְצָה *thoughts* comp. טָרַץ; שִׁבְרִית *a sceptre* comp. שָׁבַט; שָׁלָלָן *tranquil* comp. שָׁלַל; פָּרִישׁוּ *to spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רָטַף *to be fresh* composed of רָטַב and טָפַשׁ; בְּלִמְזִי *a certain one* = בָּלְזִי אֶלְמִי; צִפְרָה *a frog* from צָפַר *to leap* רֹהַ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּזַר, גָּזַז, גָּזַח, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אָח *brother*, אִם *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, יִקְטַל, הִתְקַטַּלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocatio*, *vocabulum*, *rocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco*, *in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into **verbs** (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻיִּים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוּא	They <i>m.</i>	הֵם, הֵם
{ She	הִיא	They <i>f.</i>	הֵן, הֵן

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אֲנִי; אַתָּה, הוּא occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi רַחֲמֵי Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ, νῶι*, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric *τῦ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם. In the first person ה is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַנִּי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אֲנִיִּי or by § 53. 2, אֲנִיִּי. The plurals of the second and third persons were originally אַתְּנָה, הִינָה, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *יִקְטֹלְהוּנִי*, *יִקְטֹלְנִי*. The vowel *u*, however, which in the plurals of masculine nouns has been converted into *z*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *אֵהֶם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹתֵי* *cognomina*; the first person is *בְּנִי* *the speaker*, the second *נִכְנָח* *present*, the third *נִסְתָּר* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes:

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי	נִי	
2. { <i>Masc.</i>		ה	כֶּם	
		הָ	כֶּן	
3. { <i>Masc.</i>		הֵ	ם	הֵם
		הָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *נִי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ה* of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֶן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֵם*, *הֶן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֵה	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12:8, Hab. 1:11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֵה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20:8; in all other places the consonantal termination is softened by an appended ה .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֵּה	הַזֶּה

a. The first form occurs twice in Genesis (24:65, 37:19), the third six times in the post-Mosaic books as a masculine (Judg. 6:20, 1 Sam. 14:1, 17:26, 2 Kin. 23:17, Dan. 8:16, Zech. 2:8), and once as a feminine (2 Kin. 4:25), the second once in Ezekiel (36:35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix **ש** takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before **ס** Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **שֶׁלְהוֹ** **אֲשֶׁר** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרַעוּ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **שָׁם** — **אֲשֶׁר** *where*, **שָׁמָּה** — **אֲשֶׁר** *whither*, **מִשָּׁם** — **אֲשֶׁר** *whence*.

a. The prefix **ש** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122—124, 129, 133—137, 144, Lam. 2 : 15, 16. The word **כִּשְׁלֹם** Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **כִּ**, the relative **ש** and the particle **לָמָּה** *for that also*; but the most recent interpreters derive it from the verb **שָׁגַג** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֶׁ** is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed **מָה** and the following letter is doubled, e. g. **מַה-שְּׂמַי** Ex. 3 : 13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִהֲרִיא Ps. 39 : 5, מִהֲטָאֲרִי Gen. 31 : 36. Before the weaker gutturals א, ע, and ר, it commonly takes (.), e. g. מִהֲאֵלָה Zech. 1 : 9, מִהֲעֲבֹדָה 2 Kin. 8 : 13, מִהֲרֹאִיָּהם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִהֲהָרָה לוֹ Ex. 32 : 1, מִהֲהִטָּאֲרִי Gen. 20 : 9, מִהֲהִעָשִׂיתָ ib., מִהֲקוֹל 1 Sam. 4 : 14, מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִהָּ Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִהִלָּאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי קִזָּאת *for what? why?* Jer. 5 : 7.

3. The words פֶּלְמִי אֵלֶמֶי which are always used in combination, or contracted into one פֶּלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινα*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִיָּיִם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	“ passive.
7.	הִתְפַּעַל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדִּים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנִּי), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִי); one whose third radical is He, a Lamedh He (לִּי); one whose second and third radicals are alike an Ayin Doubled (עֵי), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, גָּנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *סָמַן* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, *φυλάττεσθαι*; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, *μεταμέλεσθαι*; or expresses reciprocal action, *יָצַן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, *μάχεσθαι*, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׂאֵל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁחַת* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: יָרַד *to descend*, Hi. *to cause to descend, bring down*; בּוֹא *to come*, Hi. *to bring*; רָאָה *to see*, Hi. *to show*.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשָׁב Hi. *to be attentive*, prop. *to make (one's ear) attend*; מִתְּקָן Hi. *to be sweet*, prop. *to cause sweetness*; שָׂכַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom*; אֲמִץ Hi. *to be brave*, prop. *to act bravely*; זָקֵן Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud and to put forth buds*; אָרַךְ Hi. *to prolong and to be long*; עֲשִׂיר Hi. *to enrich and to grow rich*; שִׁמֵּן Hi. *to make fat and to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend or to bend*, trans. and intrans., Hi. *id.* trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלֵּךְ Pi. *to deliver*, Hith. *to escape, deliver one's self*; צִדֵּק Pi. *to justify*, Hith. *to justify one's self*;

הִפֵּשׁ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקֵּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִלֵּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִיָּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָרַךְ Pi. *to atone*, Hith. *to be atoned*; עִבֵּד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קִדֵּשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), שָׁבַע Pi. *to break the bones* (שָׁבַע), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense (to idols)*, Hi. *to burn incense (to God)*; הִלְבֵּשׁ Hi. *to change*, Pi. *to change (the clothes)*; פָּשַׁט Hi. *to strip*, Pi. *to strip (the slain in battle)*.

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִרְשָׁה Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *יָדַע* *to know*, *יָצַח* *to bring forth*, *בָּסַךְ* *to visit*, *רָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *קָרַךְ* K. *to break the neck* (*קָרַךְ*); *עָשִׂיר* K. *to tithe* (*עָשִׂיר* *ten*); *לָבַן* *to make bricks* (*לָבַן*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָלַב* *heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *הָבֵן* Pi. *to build a nest* (*הָבֵן*); *מָרָבַע* Pu. *part. square* (*מָרָבַע* *four*); *מִשְׁקָר* Pu. *almond-shaped* (*מִשְׁקָר*); *מָהָרָבַע* Pu. *died scarlet* (*מָהָרָבַע*); *הִשְׁלֵיג* Hi. *to snow* (*הִשְׁלֵג*); *הִאָּזֵן* Hi. *to give ear* (*הִאָּזֵן*); *הִנָּח* Hi. *to snare* (*הִנָּח*); *הִמָּלַח* Ho. *to be salted* (*הִמָּלַח*); *הִתְיַהֵד* Hith. *to make one's self a Jew* (*הִתְיַהֵד*); *הִצְטַיַּד* Hith. *to supply one's self with provision* (*הִצְטַיַּד*). A verbal form may occasionally arise even from an adverb, *נִתְּנָה* Ni. *part. removed far away* (*הִתְּנָה*), or an interjection, *וַיִּהְיֶה* Hi. *and he stilled* (*הִשָּׁם* *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָבַח <i>to be old.</i>	קָבַד (Isa. 24:20 קָבַדָּר) <i>to be heavy.</i>	מָח <i>to die.</i>
הִפְתִּיחַ <i>to delight.</i>		נָבַל <i>to fade.</i>
הִנָּח <i>to hew.</i>	קָטַר <i>to be right.</i>	צָמָא <i>to thirst.</i>
טָהַר <i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָמַל (Isa. 33:9 קָמַלָּה) <i>to wither.</i>
טָהַר <i>to be unclean.</i>	מָלָא trans. or intrans. (Esth. 7:5 מָלָא trans.) <i>to fill or be full.</i>	טָנַח <i>to hate.</i>
רָבַשׁ <i>to be dry.</i>		טָפַל <i>to be brought low.</i>
רָחַא <i>to fear.</i>		

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become great.</i>	הָלַח <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>		הָמַץ <i>to be leavened.</i>
בָּצַק <i>to swell.</i>	דָּבַק <i>to cleave to.</i>	הָלַח <i>to be profaned.</i>
בָּרַח <i>to prevail.</i>	הָשַׁן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

חָפַר to bluish (distinguished from חָפַר to dig).	צָלַח to come upon, to prosper.	שָׂבַע to be sated.
יָלַח to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשׁ to possess.	קָרַב to come near.	שָׁמַם to be desolate.
נָעַם to be pleasant.	רָעַב to be hungry.	שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשַׁם to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	נָזַל (see §86. a) to flow.	שָׁבַל (Gen. 43:14 שָׁבַל) to be bereaved.
יָרַח to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַח. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesch-forte, הִדְחַח, הִדְחַח, הִתְחַח.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 רִשְׁתִּימֶם, elsewhere רִשְׁתִּימֶם; הִתְ is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְדַּחֲוֶה Isa. 1:16. In one instance הִתְהַדְּחַח Judg. 19:22 remains without assimilation before ד. The ה may either be assimilated or not to the initial נ of two verbs נִשָּׂא, נִשָּׂא, and the initial כ of two כָּבַד, כָּבַד. It is assimilated to the כ of כָּבַד, which occurs but twice in the Hithpael, כָּבַד, which only occurs once, and in one instance to ר, viz. אֲרוּמֶם Isa. 33:10 but אֲרוּמֶם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to הָנִי and הָתָּה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הָ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding ח in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוּה of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הִתְקַלַּל — קָטַל — הִתְקַלַּל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76.2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical כ, which, with its Daghesth-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. יָרַשׁ *to uproot* and יָרַשׁ *to take root*; Pi. קָנָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּמָם, in a physical sense, *to raise up*; Hi. הִלִּיחַ *to cause to rest, to set down*, and הִזִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִנְאָלִי Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִקְטַל; Niphal of Hithpael נִקְטְרוּ Ezek. 23:48, נִקְטַר Deut. 21:8, נִקְטְרוּ Prov. 27:15.

§84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, §83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, §91. *δ*. If, however, the original Sh'va be suffered to remain after the prefixed נ, §82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, §53. 1. *α*, after which נ will be assimilated to the following letter, §54. 2, and a pretonic Kamets, §64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, §82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, §53. 3, and its vowel given to the prefix.

α. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three *הָצַב*, *נָבַל*, *שָׁבַן* take Hholem, and two *הָפִיץ* and *שָׁם* take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three *נָזַל*, *קָנַן* and *שָׁבַל* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>אָבַל</i> to mourn.	<i>נָשָׂא</i> to come near.	<i>רָבַן</i> to lie down.
* <i>אָלַף</i> to learn.	<i>נָשַׁל</i> (intrans.) to fall off.	<i>רָבַז</i> to rage or tremble.
* <i>אָמַץ</i> to be strong.		* <i>רָבַב</i> to be wet.
* <i>אָזַח</i> to be angry.	* <i>נָהַף</i> to be poured.	<i>רָבַב</i> to ride.
* <i>הָבַל</i> to become vain.	<i>סָלַח</i> (§86. b.) to ascend.	* <i>רָפַד</i> to spread.
<i>חָזַק</i> to be strong.	<i>שָׁטַן</i> to smoke.	* <i>רָאָב</i> to rot.
<i>חָכַם</i> to be wise.	* <i>עָרַח</i> to be removed.	<i>שָׁבַב</i> to lie down.
<i>הָשִׁיךְ</i> to be dark.	* <i>צָדִיק</i> to be righteous.	<i>שָׁלַט</i> to rule.
* <i>בָּסַל</i> to be foolish.	<i>קָלַל</i> to be lightly esteemed.	* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>מָתַק</i> to be sweet.	* <i>קָשָׁב</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>בָּגַד</i> to deal treacherously.	<i>חָמַם</i> to be hot.	<i>נָשַׁב</i> to bite.
	<i>הָיָן</i> to be gracious.	<i>פָּעַל</i> to do.
<i>גָּזַר</i> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	* <i>חָרַשׁ</i> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>הָלַךְ</i> (mostly fut. <i>ē</i>) to go.	<i>נָרַח</i> to tear.	<i>קָסַם</i> to use divination.
<i>זָעַם</i> to curse.	<i>רָצַר</i> to form.	<i>קָצַר</i> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <i>הָבַט</i> to bind.	<i>מָעַל</i> to trespass.	<i>שָׁכַת</i> to rest.
* <i>חָלַשׁ</i> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<i>נָדַר</i> to flee.	<i>חָמַם</i> to be finished.
	<i>נָדַר</i> to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *הִישָׁב*, *הִיָּאֵן*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הָ where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הָ, which, appended to the masculine, would give הָהָ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final הָ is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, הָהָ.

2 masc. The appended הָ is derived from הָהָ.

2 fem. הָ from הָהָ.

1 com. הָ changed from הָ of הָהָ; compare the similar relation of the suffixes הָ, הָ, to the pronouns הָהָ, הָהָ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. b. (2) is a nasal ׀ or ך preceded by the vowel ו. The full ending וך is still found in a very few instances, § 86. b, generally the ך is dropped, § 55. 2. a.

2 *masc.* ׀ from ׀.

2 *fem.* ׀ from ׀.

1 *com.* ׀ from ׀.

Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ו is from הוא; the vowel *u*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ו, and this at the beginning of words becomes י, § 56. 2.

3 *fem.* ׀, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ׀ is from ׀, ׀, from the latter of which is derived the appended ו of the feminine.

1 *com.* The prefixed ׀ is from ׀.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns הֵנָּה, אֵנָּה, denoted by נָה appended to the singular, the 2 *fem. sing.* termination ו being dropped as superfluous.

1 *com.* The prefixed ׀ is from ׀.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ׀, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקַיֵּר fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְקַיֵּר intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָנַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֹל		מִקְטֹל	
	pass.	קָטוּל	נִקְטֹל		מִקְטֹל

PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטְּלָהּ	קָטַדָּהּ	שָׁכַלָּהּ
הִקְטִילָתָּ	הִקְטַלָּתָּ	הִתְקַטְּלָתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתִי	הִקְטַלָּתִי	הִתְקַטְּלָתִי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ	קָטַדוּ	שָׁכְלוּ
הִקְטִילֶם	הִקְטַלֶם	הִתְקַטְּלֶם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילֻם	הִקְטַלֻם	הִתְקַטְּלֻם	קָטַדְתָּם	(שָׁכַלְתָּם)
הִקְטִילֶנּוּ	הִקְטַלֶנּוּ	הִתְקַטְּלֶנּוּ	קָטַדְנוּ	שָׁכַלְנוּ
הִקְטִיל	הִקְטַל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטַל	יִתְקַטֵּל	יִקְטַד	יִשָּׁכַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטַד	תִּשָּׁכַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטַד	תִּשָּׁכַל
תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטְּלִי	תִּקְטַדְּכִי	תִּשָּׁכַלְּכִי
אִקְטִיל	אִקְטַל	אִתְקַטֵּל	אִקְטַד	אִשָּׁכַל
יִקְטִילוּ	יִקְטַלוּ	יִתְקַטְּלוּ	יִקְטַדּוּ	יִשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁכַלְנָהּ
תִּקְטִילֶנּוּ	תִּקְטַלֶנּוּ	תִּתְקַטְּלֶנּוּ	תִּקְטַדְנוּ	תִּשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁכַלְנָהּ
נִקְטִיל	נִקְטַל	נִתְקַטֵּל	נִקְטַד	נִשָּׁכַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטַדְּכִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטַדּוּ	
הִתְקַטְּלָהּ		הִתְקַטְּלָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטַל			

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. רָקַטְל for רָקַטְלֵה, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. רָקַטְלֵה for רָקַטְלֵה. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶרְקַטְלֵה, אֶרְקַטְלֵה.

(2) Terminations consisting of a vowel, viz., ה, ו, and י of the feminine singular and י of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הָרַקַטְלֵה but הָרַקַטְלֵה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הָרַקַטְלֵה for הָרַקַטְלֵה, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, נה, נה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י to (..) in the future, הָרַקַטְלֵה, הָרַקַטְלֵה, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָבַקַטְלֵה.

(4) Terminations consisting of a mixed syllable ה, ה, ה occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הָרַקַטְלֵה from הָרַקַטְלֵה.

REMARKS ON THE PERFECT VERBS.

KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pat-tahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הָרַקַטְלֵה, הָרַקַטְלֵה, הָרַקַטְלֵה. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הָרַקַטְלֵה, הָרַקַטְלֵה. The words נָזַח Jud. 5:5, נָזַח Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַח *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §24. c, by Gesenius as Niphal preterites from נָזַח *shook*, comp. נָזַח Gen. 11:7, נָזַח Am. 3:11 from בָּזַח, בָּזַח.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזְלָה Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבָה Ezek. 46:17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבְחָא Ezek. 31:5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָתָּה from which the termination is taken, בָּגְדָתָּה Mal. 2:14, שָׁמְעָתָּה Jer. 17:4; so in other species besides Kal, נִבְסַסְתָּה Gen. 31:30, רָחַמְתָּה Job 38:12 *K'thibh*, הִצַּעַתָּה Ps. 73:27. In the last example the ה of the root is united by Daghesh-forse with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמַחְתָּ Job 23:17, הִשְׁבַּחְתָּ Ps. 89:45, הִשְׁבַּחְתָּ Isa. 16:10, הִשְׁבַּחְתָּ Ex. 5:5, מָחָה Ezek. 28:8, מָחָה Gen. 19:19, וְהִחַמְתָּה Jer. 49:37.

2 fem. The full termination תִּי of אָתִי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָכַרְתִּי Ezek. 16:22, and repeatedly in the same chapter, רָחַמְתִּי Ruth 3:3; so in other species רָחַמְתִּי Jer. 3:5, לִמְדַּתִּי Jer. 13:21. See also Jer. 4:19, 22, 23, 46:11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רָדַחַה Ps. 140:13, Job 42:2, בָּנִיָּה 1 Kin. 8:48, קָשִׁיָּה Ezek. 16:59.

PLUR. 3 com. The full ending הָן only occurs in רָדַעְתִּין Deut. 8:3, 16 צָקִין Isa. 26:16, and רָקַשְׁתִּין Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִוֵּשׁ which nowhere else occurs. An otiant א, § 16. 1. is twice added to this person, as is regularly the case in Arabic, הִלְכִינוּ Josh. 10:24, אָבִינוּ Isa. 28:12. The forms of similar appearance נָשִׁינוּ Ps. 139:20, רָנִינוּ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter י from the *K'thibh*, e. g. אָמַרְהָ 1 Sam. 13:19, קָבַלְהָ Esth. 9:27, שָׁפַחְהָ Deut. 21:7, הָיָה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפַחְהָ etc.; the *K'ri* has substituted אָמַרְהָ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַחְתֶּםָּ Am. 4:3, הָ, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without, בָּגֵר Isa. 33:1, though not invariably, שָׁבֵן and שָׁבֵן, כָּבֵשׁ and כָּבֵשׁ, and before Makkeph is shortened to Kamets Hhiatuph, § 64. 1, קָסַם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגֹד Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 1 Kin. 1:21 *et passim* and שָׁבַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִבְלָה Deut. 11:22, 30:20, Josh. 22:5, שִׁנְאָה, אֶהְבֶּה, אֶרְאֶה, אֶאֱבֹה Jer. 31:12, הִמְלָה Ezek. 16:5, מְזַאָּה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it וְיִמְלֶךְ, וְיִכָּחַט and וְיִכָּחֹט, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, וְיִמְלֶכֶּה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶהְיֶה Hos. 8:12; in וְיִגְבֹּל Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, וְיִמְלֶכֶה Prov. 8:15, הִלְמֶרֶה Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek וְיִשְׁפֹּטוּ Ex. 18:26, וְיִתְבַּיֵּר Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 וְיִשְׁוּלוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תְּבוֹאֲתָהּ Deut. 33:16, תְּבוֹאֲתֶיךָ Job 22:21, paragogic הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תְּבִאֲנָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הַבִּאֲתִי.

2 *fem.* ךְּ is sometimes added to the long vowel with which this person ends תְּדַבְּרִיךְ Ruth 2:8, תְּנַשְׁרִיךְ Ruth 3:4, תְּשַׁתְּפִרִיךְ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תְּבַרֶּכֶה Isa. 57:8.

1 *com.* אֶפֶס Ps. 139:8, though by some grammarians referred to נָסַח, is probably for אֶפְסֶלֶךְ from סָלַח, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination וֹן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, וֹן רָקְעִידֹן Ruth 2:9, וֹן תְּעִבִידֹן Josh. 24:15, וֹן רָהֲדִידֹן Ex. 9:29, וֹן יִשְׁעִידֹן Josh. 4:6, וֹן יִשְׁבִּעִידֹן Ps. 104:28, וֹן יִשְׁפִּעִידֹן 1 Sam. 2:22, Josh. 2:8, וֹן תְּשַׁמִּידֹן Deut. 11:22, וֹן תְּאִמִּידֹן Jer. 21:3; so in other species, וֹן תְּהַבִּידֹן Job 19:23, וֹן תְּקַפִּצִידֹן Job 21:24, וֹן תְּדַבִּירֹן Gen. 32:20 and וֹן תְּדַבִּירֹן Ps. 58:2, וֹן תְּבַשְׁטִידֹן 2 Kin. 6:19, וֹן תְּפַשְׁטִידֹן Mic. 2:8, וֹן תְּפַלְגִידֹן Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer וֹן יִשְׁוּוֹם Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final וֹן has been assimilated to the initial ׀ of the following word, § 55. 1; in all probability, however, ׀ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial י of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַמְּדִדָּה Dan. 8:22, הַמְּדִדָּה Gen. 30:38, הַמְּדִדָּה 1 Sam. 6:12; or, on the other hand, the termination י of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַמְּדִדָּה Jer. 49:11, הַמְּדִדָּה Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַמְּדִדָּה Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הַמְּדִדָּה Ex. 1:10, הַמְּדִדָּה Job 17:16, הַמְּדִדָּה Isa. 28:3, הַמְּדִדָּה Isa. 27:11, הַמְּדִדָּה Judg. 5:26, is unnecessary; in the first passage הַמְּדִדָּה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where הַמְּדִדָּה may be the suffix with Nun epenthetic in place of the more usual form הַמְּדִדָּה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination הַמְּדִדָּה, particularly when there are other vowel letters in the word, הַמְּדִדָּה Gen. 27:1, הַמְּדִדָּה Gen. 30:38, הַמְּדִדָּה Gen. 33:6, הַמְּדִדָּה Ezek. 3:20, הַמְּדִדָּה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ה this is united by Daghesh-forte with the affix הַמְּדִדָּה, § 25, הַמְּדִדָּה Ezek. 17:23, הַמְּדִדָּה Ezek. 32:16, or without Daghesh, הַמְּדִדָּה Ruth 1:13, הַמְּדִדָּה Isa. 60:4, הַמְּדִדָּה Ps. 71:23 in most editions. So in the *fem. plur. imperative*, הַמְּדִדָּה Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. הַמְּדִדָּה, yet not always, הַמְּדִדָּה and הַמְּדִדָּה; before Makkeph it is shortened to Kamets Hhatuph הַמְּדִדָּה Judg. 9:14. It may perhaps be similarly shortened without Makkeph in הַמְּדִדָּה Judg. 19:5, comp. ver. 8, § 19. 2. a, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. b.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, הַמְּדִדָּה Judg. 9:10, הַמְּדִדָּה Ezek. 32:20 (but הַמְּדִדָּה Ex. 12:21, for the Methegh see § 45. 2), הַמְּדִדָּה Zeph. 3:14, הַמְּדִדָּה Mic. 1:16, and (with ו retained in the K'thibh) הַמְּדִדָּה 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, הַמְּדִדָּה Zech. 7:9, הַמְּדִדָּה Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. a. (1); such cases as הַמְּדִדָּה Isa. 47:2, הַמְּדִדָּה Jer. 10:17, are exceptional.

Fem. plur. The final vowel הַמְּדִדָּה is dropped in הַמְּדִדָּה Gen. 4:23, § 90; occasionally ה is not written though the vowel remains, הַמְּדִדָּה Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written in differently with or without Vav, בּוֹלֵךְ and בּוֹלֵךְ, mostly without when additions are made to the word. In מוֹדֵעַה Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except כֹּלֵיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵךְ Isa. 41:7, upon the recession of the accent. הוֹלֵךְ Ps. 16:5 and יוֹלֵךְ Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb רָחַץ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָלַךְ, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נָבֵל *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מָלֵא *full*, זָקֵן *old*, יָגֵר *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבוֹשׁ and לְבוֹשׁ *wearing*, שָׁכַן and שָׁכַן *dwelling*, בָּטְחָה *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as בָּמַס Deut. 32:34, שָׁחַם, נָאָם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יִלְדָּה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁבְּחֶיהָ Jer. 22:23, יִשְׁבְּחֶיהָ Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְדָּה Gen. 17:19, and with י paragoric in the K'thikh יִשְׁבְּחֶיהָ Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיָּהם Ezek. 8:16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלִי *they are cursing me*, Jer. 15 : 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלִי as if for : מְקַלְלִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have נִקְלַעְתָּ Jer. 50 : 23 with Seghol under the prefixed Nun for נִקְלַעְתָּ.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִקְלַע Gen. 31 : 30, נִקְלַח Judg. 11 : 25, נִקְלַח 1 Sam. 2 : 27, נִקְרָא 2 Sam. 1 : 6; of the longer form given in the paradigm נִקְלַח Jer. 32 : 4, which once appears with prosthetic נ in place of ה Ezek. 14 : 3 אֶקְרָא, § 53. 1. a. The construct infinitive usually has Tsere אֶקְרָא Ezek. 16 : 36, but is in one instance אֶקְרָא Ps. 68 : 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute אֶקְרָא 1 Kin. 20 : 39, אֶקְרָא Deut. 4 : 26. The prosthetic ה is commonly retained after prefixed prepositions אֶקְרָא which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in אֶקְרָא Prov. 24 : 17, comp. אֶקְרָא Dan. 11 : 34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, אֶקְרָא Job 34 : 22, אֶקְרָא Judg. 9 : 38, אֶקְרָא Eccles. 7 : 26, rarely to Pattahh, אֶקְרָא Job 18 : 4. In the Imperative אֶקְרָא the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7 : 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. אֶקְרָא Ezek. 21 : 29, אֶקְרָא Ps. 37 : 9.

c. FUTURE SING. 1 *com.* The prefixed נ occasionally has Hbirik, אֶקְרָא Ezek. 20 : 36, 1 Sam. 12 : 7, אֶקְרָא Ezek. 14 : 3, אֶקְרָא Ex. 14 : 4, 17.

PLUR. *fem.* Tsere rarely remains in the second syllable אֶקְרָא Ruth 1 : 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, אֶקְרָא Jer. 21 : 2, so with a pause accent, אֶקְרָא Isa. 13 : 16 K'ri, Zech. 14 : 2 K'ri, אֶקְרָא Isa. 28 : 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְבְּצוּ Isa. 43:9, Joel 4:11, נִלְווּ Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְבֹּזָה *contemptible*, is in form a Niphal participle from the noun מִבְזָה *contempt*.

PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28:23, and the passive form נִפְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְחָהוּנִי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחֲרִיחִי Ps. 38:11, הִמְרִמְרִי Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in אֶהְיֶה־יְהוֹבָה Hos. 4:18, provided this is to be read as one word, § 43. *b*; if, according to the division in the Masoretic text, הָיִי is a separate word, it is the imperative of יָהִי *to give*, though this is always elsewhere pointed הָיִי. In הִפְרִיחֵהוּ Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹרְרֵהוּ 1 Sam. 21:3, שָׁרַשׁ Isa. 40:24, זָרַמָּה Ps. 77:18, שִׁוְשִׁינָה Isa. 10:13 *fut.* רָסַסְרִי Hos. 13:3. *inf. abs.* הִרְוֹ and הִרְוִי Isa. 59:13. *inf. const.* בּוֹרֵשׁ־סֶבֶם Am. 5:11, *part.* מְשַׁפֵּסִי Job 9:15, מִלּוֹשִׁנִּי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 masc. The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נִשְׁבֵּי Gen. 41:51. The second syllable has Seghol in הִלֵּךְ (in pause הִלְכֵר), בָּאָר, בָּבֶס (twice בָּבֶס), Pattahh in אָבִיר, גָּדֵל (גָּהֵל in pause), תָּנַף, פָּנַף, קָרַשׁ, שָׁלַם (in pause: שָׁלְמוּ Isa. 19:21), and before Makkeph in לָמַד- (מָלַט in pause); *a* appears likewise in the pausal form קָבַצָה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּלַג Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קָבַצָה Deut. 30:3, קָרַשׁ- Ex. 13:2, רָשָׁם- Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. יָרַר Ps. 118:18, קָנָא 1 Kin. 19:10, רָפָא Ex. 21:19, בָּדוּהָ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבִיר Jer. 12:17, לָמַד Jer. 32:33, מָלַט Jer. 39:18, קָבַץ Mic. 2:12, שָׁלַם Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נָאץ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִלְכֵךְ Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִלְכֵךְ Isa. 59:13, or on the recession of the

accent, צָהָק Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, וּמְרָה Lev. 26:18, וּמְרָה Ps. 147:1, שִׁנְיָה Isa. 6:13, צִדְקָתָהּ Ezek. 16:52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Patahh; it has, however, the diphthongal Hhateph-Seghol in יִצְחָק Lev. 26:33, § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאַסְּגִיחַ Zech. 7:14 for וְאַסְּגִיחַ, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Patahh, though not with the same frequency as in the Niphal, תִּרְשָׁטְנָהּ Isa. 13:18, but תִּרְשָׁטְנָהּ Job 27:4, and in pause Prov. 24:2.

PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3), Pual ordinarily has *ā*, which is preferred before a doubled consonant שָׁלַח, § 61. 5, and Hophal *ō* before concurrent consonants הִקְלִיף. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16:4, שָׁדָה Nah. 3:7, כָּלוּ Ps. 72:20, כָּסוּ Ps. 80:11, Prov. 24:31, יִתְבָּרֶךְ Ps. 94:20, מְאָדָּם *passim*. This seems to furnish the best explanation of the disputed words הִתְרַצְּהוּ or הִתְרַצְּהוּ Ps. 62:4, מְלֻשָּׁנִי Ps. 101:5 K'ri, הִתְאַבְּלָהּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghesh-forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הִתְאַבְּלָהּ is the Kal future for הִתְאַבְּלָהּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali הִתְרַצְּהוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

b. The vowel *ū* of the first syllable is occasionally written with Vav, וּזָחַח Ezek. 16:34, וּזָחַח Ps. 78:63, וּזָחַח Judg. 18:29, 13:8, Job 5:7, וּזָחַח Ezek. 27:19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה, appended to the preterite is found in הִלָּחַח Ezek. 31:15.

d. INFINITIVE. The absolute form occurs in וּלָחַח Gen. 40:15; there is no example of the construct.

e. PARTICIPLE. As מְשַׁלֵּחַ, מְשַׁלֵּחַ, מְשַׁלֵּחַ; in a few instances the initial מ is omitted, לָחַח 2 Kin. 2:10 for מְלָחַח (with Daghesh-forte euphonic) Ezek. 21:15, 16, יוֹקָשִׁים Eccles. 9:12 for מְיוֹקָשִׁים, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאֶלְהִי Isa. 63:3; in Isa. 19:6 הֶאֱזַחְתִּי is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַח, a derivative of זָחַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַב from זָבַח. ה takes the place of ה in הִתְגַּלְתִּי Hos. 11:3; so likewise the future הִתְהַלַּח Jer. 12:5, and participle מִתְהַלֵּחַ Jer. 22:15, though the corresponding preterite is הִתְהַלַּח Neh. 3:20.

SING. 3 masc. The *z* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּיל 1 Sam. 12:24, but in every other place הִגְדִּיר. So in the participle מִגְדֵּל Job 11:3 but מִגְדִּיר Judg. 18:7.

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכְרַ Prov. 24:23, 28:21, is mostly written without י, thus הִכְרַ, הִלְכַּשׁ, הִלְכַּשׁ, הִסְכֵּן, הִקְלַשׁ, הִשְׁלַב, הִשְׁלַב, though sometimes with it הִשְׁלִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁמִיר and הִשְׁמִל, twice הִשְׁמִיר, nine times הִשְׁמִיר, הִשְׁמִיר, הִשְׁמִיר. Hhirik in this syllable is rare and exceptional, הִשְׁמִיר Ezek. 21:31, הִשְׁמִיר Josh. 7:7. א is prefixed instead of ה in אֶשְׁפִּיר Jer. 25:3 and אֶהְבֶּה Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִקְלַשׁ, הִשְׁלַב, rarely and as an exception without י, הִשְׁמִיר Isa. 23:11, or with Tsere הִנְחִל Deut. 32:8, הִנְחִיר Deut. 26:12, Neh. 10:39, הִנְחִיר Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִיר Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִרְגִּיו Jer. 50:34, הִדְרִיבָה Jer. 51:33, הִקְצִיר Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as הִשְׁמִיר Am. 8:4 but הִשְׁמִיר Ps. 8:3, הִשְׁמִיר once but הִשְׁמִיר fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיְדַבְּרוּ 1 Sam. 14:22, 31:2, וַיְדַבְּרוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be הִתְהַבְּרוּ Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִשְׁלַב, הִשְׁלַב, and before Makkeph, Seghol הִסְכֵּן Job 22:21, הִקֵּר 1 Sam. 23:11, הִקֵּר Isa. 64:8. There are a very few examples with Hhirik in pause, הִפְסִיעַ Ps. 94:1, to which some would add הִוְצִיר Isa. 43:8, but see Alexander, הִוְצִיר Prov. 19:25, הִבִּיא Jer. 17:18.

e. PARTICIPLE. In מִוִּצֵּא Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִסְתַּיֵּר Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְמִים Jer. 29:8, מְהַלְמִים 2 Chron. 28:23, מְהַלְמִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶהָלַךְ, הֶהָלְמָה, is occasionally Kibbutz, both vowels even appearing in the same verb, הִשְׁכַּח Ezek. 32:32, הִשְׁכַּח ver. 19, מִשְׁכַּח 2 Kin. 4:32; הִשְׁלַח Dan. 8:11, הִשְׁלַח Isa. 14:19, הִשְׁלַח Ezek. 16:5, מִשְׁלַח 2 Sam. 20:21; מִשְׁלַח Lev. 6:15, מִשְׁלַח Mal. 1:11, הִשְׁלַח, מִשְׁלַח; מִשְׁלַח, מִשְׁלַח Ezek. 29:18.

b. PRETERITE. In הִשְׁלַחְתִּי *am I obliged to leave?* Judg. 9:9, 11, 13, the characteristic הִ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִשְׁלַח Ezek. 16:4, הִשְׁלַח Josh. 9:24. The construct has Pattahh, הִשְׁלַח Ezr. 3:11.

d. IMPERATIVE. This mood occurs twice, הִשְׁכַּח Ezek. 32:19, הִשְׁכַּח Jer. 49:8.

e. PARTICIPLE. In מְהַלְכִים Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances אֶת is prefixed instead of הִת, viz., אֶת־הִשְׁכַּח 2 Chron. 20:35, אֶת־הִשְׁכַּח Ps. 76:6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הִפְקַדְתִּי Judg. 20:15, 17, הִפְקַדְתִּי Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הִפְקַדְתִּי Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *u*, § 61. 5, הִשְׁכַּח (the accentuation is unusual) Isa. 34:6, הִשְׁכַּח Deut. 24:4 (but in the future always הִשְׁכַּח Lev. 21:1 and repeatedly elsewhere), הִשְׁכַּח (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and שָׁכַח, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b* (3). In הִשְׁכַּחְתִּי Jer. 25:16, הִשְׁכַּחְתִּי Jer. 46:8 (elsewhere הִשְׁכַּחְתִּי), and מִשְׁכַּחְתִּי Isa. 52:5, *o* prolonged from *u*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הִתְהַלַּךְ, הִתְהַלְמָה, הִתְהַלַּח, הִתְהַלְמָה *inf. const.*, הִתְהַלַּח *imper.*, מִתְהַלַּח, which before Makkeph is shortened to Seghol, הִתְהַלַּח Isa. 30:29, הִתְהַלַּח Gen. 6:9, הִתְהַלַּח Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְהַלַּח *pret.*, הִתְהַלַּח *pret.* and *imper.* (but *inf. const.* and *part.*

thou mayest understand or understand thou, Dan. 9:25, *אֵלֶיךָ שָׁלֹט* *may it not or let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחָיִךְ* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לֵ"ה* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה* may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה* is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שְׁמַע* *hear* (thou), *שְׁמָעָה* *oh, hear!* or *pray, hear!* *הִקְשֵׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, **עֶזֶב**, **קָזָה** Jer. 49:11; **זָכַר**, **זָכָה** 2 Chron. 6:42, **שָׁכַב**, **שָׁכָה** Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., **צִרְוֶה** K'thibh, **צִרְיָה** K'ri Ps. 26:2, **מִלּוּכָה** K'thibh, **מִלְכָּה** K'ri Judg. 9:8; **וַאֲשַׁקְלָהּ** K'thibh, **וַאֲשַׁקְלָהּ** K'ri Ezr. 8:25; **אֲשַׁקֻּטָהּ** K'thibh, **אֲשַׁקְטָהּ** K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, **אַשְׁקָה** 1 Kin. 19:20, **וַאֲשַׁקְטָהּ** Dan. 8:13 (in some copies) or Hhateph Pattalīh **וַאֲשַׁקְטָהּ** Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattalīh; thus, **קָרָב** Lev. 9:7, **קָרְבָה** Ps. 69:19, and on the contrary, **מָכְרָה** Gen. 25:31, *ful.* **רָמַכְרָה** Ex. 21:7, **נָצְרָה** (with Daghes separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final **ה**, of the feminine plural, **שָׁמְעֵן** Gen. 4:23 for **שָׁמְעָהּ**, § 61. 2, **קָרָאֵן** Ex. 2:20 for **קָרָאָהּ**, § 60. 3. *c*, and in Lamedh He verbs of final **ה** of the masculine singular, **הִדָּה** 2 Kin. 6:18 for **הִדָּהּ** Ezek. 6:11, **גָּל** Ps. 119:18 for **גָּלָהּ**; **הָרָה** Deut. 9:14 for **הָרָהּ** Judg. 11:37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (**וְיִי הַפְּרִיז**). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb הָיָה *was*, hence וַיֵּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֵּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וְהָיָה *and he was*; Ewald of וְאָז *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instil.* p. 421, that וַיֵּאמֶר may be for וְהָיָה־אָמַר, by § 53. 3; ה prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, *τύπτω, ἔτυπτον*; *τύψω, ἔτυψα*, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתִּמְלִיכֵי, וַיָּבֵר. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be וַיְ, and never if it be וַיְ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיְבִיר, וַיְסַפֵּר but וַתְּבִיר, וַתְּסַפֵּר. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲלֶה, וַאֲדַבֵּר. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּקְשֹׁב, וַיִּתְּנֶלֶךְ, and before Makkeph it is shortened to (.) (וַיִּתְּנֶלֶךְ). In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלֵּחֶהּ or וַאֲשַׁלְּחֶהּ; וַאֲמַר or וַאֲמַרְהוּ; וַאֲמַלְּטֶהּ or וַאֲמַלְּטֶהּ; paragogic ה also occurs though more rarely in the first pers. plur. וַנְּהַלְמָה Gen. 41 : 11, וַנְּבַקְשֶׁהּ Ezr. 8 : 23, ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ; וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ; וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, but not in וַיִּתְּנֶלֶךְ; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַתְּחַסְּפֶנּוּ Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ, but וַיִּקְבֹּץ, וַיִּתְּנֶלֶךְ, וַיִּתְּנֶלֶךְ, etc. The first person singular is mostly exempted from shortening or change of accent, וַאֲשַׁב, וַאֲשַׁב.

נִאָאָקִים or נִאָאָס, though it sometimes suffers apocopation in ל"ה verbs נִאָאָרָא, נִאָאָרָי. The prolonged plural ending ון is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּקְרְבוּן Deut. 1:22, וַתִּנְעֲמוּן Deut. 4:11, וַיִּתְּנוּן Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּנְגֹּשׁ Judg. 6:9, וַאֲמַתְהֶהוּ 2 Sam. 1:10, וַאֲבַשָּׁה Ezek. 16:10 but וַאֲבַשָּׁה ver. 8, וַאֲבַהֵלָה Job 30:26, וַאֲחַשְׁבָּה Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּנִכְתָּהּ upon thy departing, and then proceeds with preterites with Vav prefixed, וַמֵּצְאתָ thou shalt find, וַאֲמָרוּ and they shall say, ver. 3, וַחֲלַפְתָּ and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) go, וּפְנִיחָהּ (pret.) and turn, וְנִסְתַּתְּרָהּ (pret.) and hide, וְהָיָה (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְכָלַתְּ, וְהִכָּלַתְּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ thou hast gone, וְהָלַכְתָּ and thou shalt go, וְהָלַכְתִּי and I will go, so וְהִשָּׁבַחְתָּ, וְהִתְהַלַּכְתָּ, though וְהִצְלַחְתִּי Zeph. 1:17, except in ל"א and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְהָיָה־ Lev. 26 : 9, וְהָיָה־ 1 Kin. 18 : 12, וְהָיָה־ 1 Chron. 4 : 10, וְהָיָה־ 1 Sam. 15 : 30, וְהָיָה־ Isa. 8 : 17 but וְהָיָה־ Lev. 24 : 5, וְהָיָה־ Gen. 6 : 18, וְהָיָה־ Lev. 26 : 9, וְהָיָה־ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְהָיָה־ Ex. 8 : 23, וְהָיָה־ Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהָיָה־ Ex. 26 : 33, וְהָיָה־ Lev. 15 : 29, וְהָיָה־ Isa. 11 : 2, וְהָיָה־ Hab. 1 : 8 but וְהָיָה־ Ezek. 43 : 24, וְהָיָה־ Hab. 1 : 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending הַ, § 85. *a* (1), takes the place of הָ.

2 *masc.* הָ sometimes shortens its final vowel before the suffix יִ of the first person.

2 *fem.* The old ending הִי, § 86. *a*, instead of הָ.

PLUR. 2 *masc.* הִי from the old pronominal ending הִים, § 71. *b* (2), takes the place of הֵם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 *and* 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטְלֶנָּה for תִּקְטְלֶנּוּ.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּם, כֶּן, and the second masc. sing. הֵ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הֵה, הֵי, there is frequently an elision of הֵ, requiring Daghash-forte conservative in the verbal ending הֵ to preserve the quantity of the previous short vowel, קָטַלְתִּי for קָטַלְתֵּהּ, קָטַלְתָּהּ for קָטַלְתֵּהּ, see § 57. 3. *b.*

When the third masc. sing. suffix הֵ is preceded by (.), the הֵ may be elided and the vowels coalesce into וֵ, קָטַלְתִּי for קָטַלְתֵּהּ; when it is preceded by יֵ, Shurek may be hardened to its corresponding semi-vowel וֵ, קָטַלְתִּי for קָטַלְתֵּהּ § 62. 1.

When the third fem. suffix הֵי is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטַלְתִּי for קָטַלְתֵּהּ.

When הֵה, הֵי of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; הֵ is then commonly elided and a euphonic Daghash-forte inserted in the Nun, וְקָטַלְתִּי for וְקָטַלְתֵּהּ. The same shortening of the (..) and insertion of Daghash may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesth-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִהְיֶה for יִהְיֶה; or it may be Daghesth-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesth, §54. 3, instead of the Daghesth having arisen from the assimilation of Nun, so that יִהְיֶה may be for יִהְיֶה instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִהְיֶה but יִהְיֶה, §22. a. Hence, too, a liability to contraction in one case which does not exist in the other, יִהְיֶה but יִהְיֶה; יִהְיֶה but יִהְיֶה.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִהְיֶה, יִהְיֶה, יִהְיֶה, יִהְיֶה; but י. of the Hiphil species is almost always preserved, יִהְיֶה, יִהְיֶה.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְה, קָטַלְתָּ but קָטַלְתָּה, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֵּן, בֵּן, הֵן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֵּן and בֵּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֵן, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִחַןְהָ, נִחַןְתָּ, נִחַןְתָּה, אֶחָדְהָ, אֶחָדְתָּ, אֶחָדְתָּה, אֶחָדְהָ, אֶחָדְתָּ, אֶחָדְתָּה but תִּבְרַךְ, תִּבְרַכְתָּ, תִּבְרַכְתָּה.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִּי לִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צָמִיתִי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחְתָּ *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּיךָ* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּ
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהוּ
2 masc.	קָטַלְתְּנִי } קָטַלְתְּךָ }	—	—	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהוּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ קָטַלְתְּ	קָטַלְתְּהוּ
1 com.	—	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּם
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
1 com.	—	קָטַלְתֶּםנִי	קָטַלְתֶּםךָ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ
INFINITIVE.					
	קָטַלְנִי } קָטַלְתְּנִי }	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
FUTURE.					
SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְתְּנִי }	יִקָּטַלְתָּ } יִקָּטַלְתְּךָ }	יִקָּטַלְתְּ	יִקָּטַלְתְּהוּ } יִקָּטַלְתְּפִי }	יִקָּטַלְתְּהוּ } יִקָּטַלְתְּפִי }
PLUR. 3 masc.	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּםהוּ	יִקָּטַלְתֶּםהוּ
IMPERATIVE.					
SING. 2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
HIPIL PRETERITE.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתְּהוּ	הִקָּטַלְתְּהוּ

[illegible]

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite, רָסַלְתִּי Isa. 8:11, שָׁאַלְתָּ Judg. 4:20. Dagghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָסַלְתִּי Ps. 118:18, רָסַלְתִּי Gen. 30:6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאַרְתָּ Isa. 55:5, so with the infinitive, הִשְׁתַּחֲוֶה Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אֲבִיאֲכֶם, § 11. 1. *a.* where the K'ri has אֲבִיאֲכֶם. With לָא and לָה verbs this form of the suffix is of frequent occurrence, : הָנִיחָהּ Isa. 30:19, Jer. 23:37, הִשְׁתַּחֲוֶה Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִשְׁתַּחֲוֶה 1 Kin. 18:44, הִשְׁתַּחֲוֶה Prov. 2:11, רָבְרְבִיכָה Ps. 145:10, רָבְרְבִיכָה Jer. 7:27.

c. The suffix of the second fem. sing. is commonly הָ, : הִתְחַלֵּה Isa. 54:6, פָּאַרְתָּ Isa. 60:9, except after the third fem. sing. of the verb, when it is הָ, : הִתְחַלֵּה Ruth 4:15, הִתְחַלֵּה Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי, אֲתִי Ps. 137:6, הִתְחַלֵּה Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרַעְתָּ Ex. 32:25, קָבַעְתָּ Num. 28:8, and in some copies אָבַעְתָּ 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, הִתְחַלֵּה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, הִתְחַלֵּה Ex. 9:18, הִתְחַלֵּה Jer. 44:19, and the future, וְהִתְחַלֵּה Ex. 2:3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, הִתְחַלֵּהוּ Ex. 23:31, and repeatedly in poetry, הִתְחַלֵּהוּ Ex. 15:9; once ו is appended, הִתְחַלֵּהוּ Ex. 15:5; הִם is used but once as a verbal suffix, אֶפְצִייהֶם Deut. 32:26.

g. The suffix of the third fem. plur. ךְּ is seldom used, יִרְבְּתֶיךָ Isa. 48:7, יִהְיֶיךָ Hab. 2:17; more frequently the masculine ךְּ is substituted for it, סִתְּמֶיךָ Gen. 26:15, 18, וַיִּגְדְּלֶיךָ Ex. 2:17, וַיַּאֲסֶרְךָ 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; ךְּ is never used with verbs. When attached to infinitives a paragogic ךְּ is sometimes added to ךְּ, בִּזְאֶנְךָ Ruth 1:19, לִדְהַנְךָ Job 39:2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְתָּ Deut. 7:13, לָבַטְתָּ Lev. 16:4, שָׁנְאָה Deut. 24:3, יִרְאֶיהָ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָבְלִיתִי Ps. 13:5 from רָבַלְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, כן, קבצוּהוּ Deut. 30:3, קבצוּהוּ ver. 4, but occasionally to Hhirik, אֶצְרָאֲנִי (the Methegh in most editions is explained by § 45. 2) Job 16:5, אֶצְרָאֲנִי Isa. 25:1, מְבַשְׁלֵנוּ Ex. 31:13, מְבַשְׁלֵנוּ Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רָשָׁנוּ 1 Sam. 17:25, Ps. 65:10; in רָשָׁנוּ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אֶצְרָאֲנִי Prov. 31:12, אֶצְרָאֲנִי Ezek. 15:5, so in pause : אֶצְרָאֲנִי 1 Sam. 18:28, אֶצְרָאֲנִי Gen. 37:20, : אֶצְרָאֲנִי Isa. 59:16, and sometimes contracted by the exclusion of ה, אֶצְרָאֲנִי 1 Sam. 1:24, אֶצְרָאֲנִי Ruth 4:15, אֶצְרָאֲנִי Job 21:18. The third fem. suffix is always contracted, אֶצְרָאֲנִי Jer. 49:24, אֶצְרָאֲנִי Isa. 34:17, אֶצְרָאֲנִי 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, אֶצְרָאֲנִי Gen. 31:32, אֶצְרָאֲנִי Ex. 18:8, אֶצְרָאֲנִי Ps. 119:129, אֶצְרָאֲנִי Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, אֶצְרָאֲנִי Jer. 22:26, אֶצְרָאֲנִי Ezek. 28:18, though it is sometimes long, אֶצְרָאֲנִי Cant. 8:5, as it regularly is in pause : אֶצְרָאֲנִי *ibid.*; so before נִי and נוּ of the first person, אֶצְרָאֲנִי Ps. 69:10, אֶצְרָאֲנִי Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, אֶצְרָאֲנִי Ps. 139:1, אֶצְרָאֲנִי Job 7:14, אֶצְרָאֲנִי Ps. 22:2. It takes the third masc. sing. suffix either in its full form, אֶצְרָאֲנִי Ezek. 43:20, or contracted, אֶצְרָאֲנִי 2 Kin. 5:6, אֶצְרָאֲנִי Hab. 1:12, אֶצְרָאֲנִי (accent thrown back by § 35. 1) Num. 23:27, אֶצְרָאֲנִי Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, אֶצְרָאֲנִי Jer. 15:10, אֶצְרָאֲנִי Cant. 4:9, אֶצְרָאֲנִי 1 Sam. 19:17, אֶצְרָאֲנִי Ex. 2:10; once it takes (.), אֶצְרָאֲנִי Josh. 2:18, and in a few instances the masculine form is adopted in its stead, אֶצְרָאֲנִי Josh. 2:17, 20, Cant. 5:9, אֶצְרָאֲנִי Jer. 2:27 K'ri, אֶצְרָאֲנִי 2 Sam. 14:10.

l. The plural endings of the verb may be written fully וּ or defectively (.), thus, in the third person, אֶצְרָאֲנִי Ps. 18:6, אֶצְרָאֲנִי Hos. 12:1; the second אֶצְרָאֲנִי Zech. 7:5, אֶצְרָאֲנִי Num. 20:5, 21:5; and the first אֶצְרָאֲנִי 1 Chron. 13:3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus אֶצְרָאֲנִי Gen. 19:19, אֶצְרָאֲנִי Gen. 29:32, אֶצְרָאֲנִי Ex. 33:20, Num. 22:33, אֶצְרָאֲנִי Isa. 56:3, אֶצְרָאֲנִי Job 9:18; אֶצְרָאֲנִי Isa. 63:16; וּ (for הוּ), אֶצְרָאֲנִי Hos. 8:3, אֶצְרָאֲנִי Ps. 35:8, אֶצְרָאֲנִי Eccles. 4:12, אֶצְרָאֲנִי 1 Sam. 21:14, so in the K'thivh, 1 Sam. 18:1 וּצְרָאֲנִי, where the K'ri has אֶצְרָאֲנִי; אֶצְרָאֲנִי (for הוּ), אֶצְרָאֲנִי Gen. 37:33, אֶצְרָאֲנִי 2 Chron. 20:7, אֶצְרָאֲנִי Isa. 26:5; אֶצְרָאֲנִי Ex. 29:30, אֶצְרָאֲנִי Deut. 7:15, אֶצְרָאֲנִי Num. 21:30, אֶצְרָאֲנִי Ps.

74: 8, אֲמִילָם Ps. 118: 10; יוֹשִׁעַן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיעַי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעַי.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus יוֹשִׁיעַי Jer. 50: 44; יוֹשִׁיעַי Gen. 27: 19, יוֹשִׁיעַי Job 7: 14, 9: 34; יוֹשִׁיעַי (1st plur.), יוֹשִׁיעַי Job 31: 15; יוֹשִׁיעַי Isa. 43: 5, יוֹשִׁיעַי Isa. 44: 2; יוֹשִׁיעַי Ps. 30: 13; יוֹשִׁיעַי (3 masc. sing.), יוֹשִׁיעַי Job 7: 18, יוֹשִׁיעַי Job 41: 2 K'ri, יוֹשִׁיעַי Hos. 12: 5; יוֹשִׁיעַי Ps. 65: 10, or without Daghesth, יוֹשִׁיעַי Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction, יוֹשִׁיעַי Isa. 26: 5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יוֹשִׁיעַי Ps. 50: 23, יוֹשִׁיעַי Jer. 22: 24, יוֹשִׁיעַי Jer. 5: 22, יוֹשִׁיעַי Ps. 72: 15, יוֹשִׁיעַי Deut. 32: 10, יוֹשִׁיעַי Ex. 15: 2.

c. The plural ending ין is in a few instances found before suffixes, chiefly in pause, יוֹשִׁיעַי, יוֹשִׁיעַי, יוֹשִׁיעַי Prov. 1: 28, יוֹשִׁיעַי Ps. 63: 4, יוֹשִׁיעַי Ps. 91: 12, יוֹשִׁיעַי Isa. 60: 7, 10, יוֹשִׁיעַי Jer. 5: 22, יוֹשִׁיעַי Jer. 2: 24; twice it has the union vowel *a*, יוֹשִׁיעַי Job 19: 2, יוֹשִׁיעַי Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֲסַרְסָה Hos. 10: 10, אֲסַרְסָה Num. 35: 20, אֲסַרְסָה Isa. 27: 3, אֲסַרְסָה Isa. 62: 2, אֲסַרְסָה Ezek. 35: 6, אֲסַרְסָה Jer. 31: 33; once the vowel remains, but is changed to Shurek, אֲסַרְסָה Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 61. 2, אֲסַרְסָה Job 29: 14, אֲסַרְסָה Ex. 29: 30, אֲסַרְסָה Cant. 5: 3, אֲסַרְסָה Gen. 19: 19. Hholem is shortened before ה, כָּס, כָּן, though the vowel letter ה is occasionally written in the K'thibh, אֲסַרְסָה Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* אֲסַרְסָה Cant. 1: 6, 3 *fem. plur.* אֲסַרְסָה Job 19: 15, אֲסַרְסָה Jer. 2: 19. The masculine form is sometimes substituted for the feminine, אֲסַרְסָה, אֲסַרְסָה Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before ה, כָּס, כָּן, Hholem is shortened to Kamets Hhatuph, אֲסַרְסָה Gen. 2: 17, אֲסַרְסָה (Methagh by § 45. 2) Obad. ver. 11, אֲסַרְסָה Gen. 3: 5, אֲסַרְסָה Mal. 1: 7. Pattahh remains in the single example, אֲסַרְסָה Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, אֲסַרְסָה Deut. 29: 11, אֲסַרְסָה 2 Kin. 23: 19, אֲסַרְסָה Deut. 27: 4, once Kibbutz, אֲסַרְסָה Lev. 23: 22, sometimes Hhirik, אֲסַרְסָה Gen. 19: 33, 35 but אֲסַרְסָה Ruth 3: 4, אֲסַרְסָה Zech. 3: 1, אֲסַרְסָה 2 Sam. 1: 10, אֲסַרְסָה Neh. 8: 5, and occasionally Pattahh, אֲסַרְסָה Ezek. 25: 6. In the feminine form of the infinitive, as in nouns, the old feminine ending ה is substituted for ה, אֲסַרְסָה Isa. 30: 19, אֲסַרְסָה Hos. 7: 4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֲסַרְסָה Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, *וְהָיָה*, *וְהָיָה* Jer. 15 : 15, but occasionally it takes Hhirik, *וְהָיָה* (with Daghesi-forte euphonic) Prov. 4 : 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forfe.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יַעֲמִיד for יֵעֲמִיד ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יַחַדֵּק , נַעֲמִיד , הַעֲמִיד . Seghol accompanying א of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמִיד , עֲמִדִי .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יִחַדֵּךְ , apocopated future of יִחַדֵּךְ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמֹדָם, עֲמֹד. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יָהֹלַק, הִעָמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הִעָמִיד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (.) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (.) becomes (.) in the third feminine singular and the third plural of the Niphal preterite; and (.) becomes (.) in the corresponding persons of the preterite and future Hophal, תִּעָמִיד, נִעָמְדָה, הִעָמְדָה.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יָעָמְדוּ *yaam'dhū*, not יָעָמְדוּ *yaamdū*, § 22. a. In like manner the Kal imperative has עָמְדִי, עָמְדִי not עָמְדִי, עָמְדִי, showing that even in the perfect verb קָטַלְתִּי, קָטַלְתִּי were pronounced *kil'lī*, *kil'lū*, not *kittī*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הִעָמִיד for הִעָמִיד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד
3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1 c.	עָמַדְתִּנוּ	נִעְמַדְתִּנוּ	הָעָמַדְתִּנוּ	הָעָמַדְתִּנוּ
INFIN. Absol.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
Constr.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
FUT. 3 m.	יָעֲמִיד	יִעְמִיד	יָעֲמִיד	יָעֲמִיד
3 f.	תָּעֲמִיד	תִּעְמִיד	תָּעֲמִיד	תָּעֲמִיד
2 m.	תָּעֲמִיד	תִּעְמִיד	תָּעֲמִיד	תָּעֲמִיד
2 f.	תָּעֲמִידִי	תִּעְמִידִי	תָּעֲמִידִי	תָּעֲמִידִי
1 c.	אָעֲמִיד	אִיעְמִיד	אָעֲמִיד	אָעֲמִיד
Plur. 3 m.	יָעֲמִידוּ	יִעְמִידוּ	יָעֲמִידוּ	יָעֲמִידוּ
3 f.	תָּעֲמִידְנָה	תִּעְמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
2 m.	תָּעֲמִידוּ	תִּעְמִידוּ	תָּעֲמִידוּ	תָּעֲמִידוּ
2 f.	תָּעֲמִידְנָה	תִּעְמִידְנָה	תָּעֲמִידְנָה	תָּעֲמִידְנָה
1 c.	נִעְמִיד	נִעְמִיד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עָמַד	הָעָמַד	הָעָמַד	wanting
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	wanting
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה	
PART. Act.	עָמִיד		בָּעָמִיד	
Pass.	עָמֻד	נִעְמָד		בָּעָמֻד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *חֲזַק* *to be strong*.

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
חֲזַק	חֲזִיקִי	חֲזִיקוּ	חֲזִיקְנָה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִחְזַק	תִּחְזֹק	תִּחְזַק	תִּחְזֹקִי	אִחְזֹק
PLUR.	יִחְזָקוּ	תִּחְזָקְנָה	תִּחְזָקוּ	תִּחְזָקְנָה	נִחְזָק

3. Certain verbs, whose first radical is *ס*, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ) mode.

FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִאָכַל	תִּאָכַל	תִּאָכַל	תִּאָכַלִי	אִאָכַל
PLUR.	יִאָכְלוּ	תִּאָכְלָנָה	תִּאָכְלוּ	תִּאָכְלָנָה	נִאָכַל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* *to perish*, *אָבָה* *to be willing*, *אָכַל* *to eat*, *אָמַר* *to say*, *אָפָה* *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* *to love*, *אָחַז* *to take hold*, *אָסַף* *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has () in one instance, יִחְזָקֶה Ezek. 23:5. That of the Kal future *ō* has () in יִחְזָקֶה Prov. 10:3, יִחְזָקֶה Ps. 29:9. Three verbs with future *ō*, הָלַם, הָרַם, הָמַד have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יִהְיֶה* Job 12:14, *יִהְיֶה* 2 Kin. 3:25 but *יִהְיֶה* Ex. 19:21, 24; so with suffixes, *יִהְיֶה* Ps. 141:5, *יִהְיֶה* Isa. 22:19, *יִהְיֶה* Isa. 53:2. *יִהְיֶה* has *יִהְיֶה* but *יִהְיֶה*.

2. *a*. If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *יִאָּמַר*, *יִאָּכַל*, *יִאָּבֵד*, *יִאָּבֵד*, *יִאָּבֵד* as well as *יִאָּמַר*, *יִאָּכַל*, *יִאָּבֵד*; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, *יִאָּבֵד*, *יִאָּבֵד*, *יִאָּבֵד*, *יִאָּבֵד*, *יִאָּבֵד*, and in two verbs it becomes (..) after Vav conversive, *יִאָּבֵד*, *יִאָּבֵד*.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), *יִאָּבֵד* Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, *יִאָּבֵד* Gen. 32:5 for *יִאָּבֵד*, *יִאָּבֵד* Prov. 8:17 for *יִאָּבֵד*, *יִאָּבֵד* Gen. 24:33 for *יִאָּבֵד*, and occasionally in other persons, *יִאָּבֵד* Jer. 2:36 for *יִאָּבֵד*; so *יִאָּבֵד* Deut. 33:21, *יִאָּבֵד* Prov. 1:10, *יִאָּבֵד* Ps. 104:29, *יִאָּבֵד* 2 Sam. 19:14, *יִאָּבֵד* 2 Sam. 20:9, *יִאָּבֵד* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יִאָּבֵד* Ezek. 42:5 for *יִאָּבֵד*, *יִאָּבֵד* Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in *יִאָּבֵד* Num. 11:25 Hi. fut. for *יִאָּבֵד*, *יִאָּבֵד* Ezek. 21:33 Hi. inf. for *יִאָּבֵד*, *יִאָּבֵד* Job 32:11 Hi. fut. for *יִאָּבֵד*, *יִאָּבֵד* Prov. 17:4 Hi. part. for *יִאָּבֵד*, §53. 2. *a*, *יִאָּבֵד* Job 35:11 Pi. part. for *יִאָּבֵד*, §53. 3, *יִאָּבֵד* 2 Sam. 22:40 Pi. fut. for *יִאָּבֵד*, *יִאָּבֵד* 1 Sam. 15:5 Hi. fut. for *יִאָּבֵד*, *יִאָּבֵד* Isa. 21:14 Hi. pret. for *יִאָּבֵד*, *יִאָּבֵד* Isa. 13:20 Pi. fut. for *יִאָּבֵד*, and after prefixes *יִאָּבֵד* for *יִאָּבֵד*, the Kal infinitive of *יִאָּבֵד* with the preposition ל, *יִאָּבֵד* Ezek. 28:16 Pi. fut. with Vav conversive for *יִאָּבֵד*, *יִאָּבֵד* Zechar. 11:5 Hi. fut. with Vav conjunctive for *יִאָּבֵד*, *יִאָּבֵד* Eccles. 4:14 Kal pass. part. with the article for *יִאָּבֵד*.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יִאָּבֵד* Num. 32:30 for *יִאָּבֵד*, and five times in the Hiphil future, *יִאָּבֵד* Jer. 46:8 for *יִאָּבֵד*, *יִאָּבֵד* Hos. 11:4 for *יִאָּבֵד*, *יִאָּבֵד* Neh. 13:13 for *יִאָּבֵד*, *יִאָּבֵד* 1 Sam. 14:24 abbreviated from *יִאָּבֵד* for *יִאָּבֵד*, *יִאָּבֵד* 2 Sam. 20:5 K²ri for *יִאָּבֵד*.

e. א draws the vowel to itself from the preformative in *יִאָּבֵד* Prov. 1:22 Kal fut. for *יִאָּבֵד* in pause *יִאָּבֵד* Zechar. 8:17, Ps. 4:3, §60. 3. *c*. Some so explain *יִאָּבֵד* Job 20:26, regarding it as a Kal future for

הַאֲבִלָהּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִאֲדָם Nah. 2:4, רָחֲבָרָה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲזָבָה, עָמְרִי, being rarely changed to Pattahh, as in חֲבִלָהּ Prov. 20:16, or Seghol, as אֲסַפְהָ Num. 11:16, עָרְבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, הִשְׁפִּירִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עָלֹזִי Zeph. 3:14 but עֲלֹזִי Ps. 68:5, הִרְבֵּי Jer. 2:12 but הִרְבֵּי Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הִרְבִּי Isa. 44:27. Ewald explains the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (), הַמְלָה Ezek. 16:5, חֲמֻצָהּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִגְרַץ Ps. 89:8, הִהֲרִיחַ Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (). In הִירִיחַ 2 plur. pret., הִיחָה inf., הִיחָה imper. of הִיחָה, the initial ה has () under the influence of the following ר; א receives () in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִלָהּ, אֲבִירָהּ, אֲבִלָּהּ, but commonly () in the imperative and infinitive, § 60. 3. *b.* אָבֵל imper., אָבֵל inf., אָבֵל and אָבֵל inf., אָמַר imper., אָמַר inf. and imper. (but הִאֲמַר Job 34:18 with ה interrogative), אָנֹכִי (with ה , paragogic אֲסַפְהָ), and in a very few instances the long vowel (), § 60. 3. *c.* אָפִי Ex. 16:23 for אָפִי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhatuph. The succession is, therefore, usually (), () or (). In a very few instances this correspondence is neglected; thus, in הִלָּךְ 3 fem. fut. of הָלַךְ *to go* (comp. הִלָּךְ from הָלַךְ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhatuph Pattahh; in הִלָּךְ (once, viz., Hab. 1:15 for הִלָּךְ) and הִלָּךְ Hiphil and Hophal preterites of הָלַךְ *to go up*, and הִלָּךְ (once, viz., Josh. 7:7 for הִלָּךְ) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִלָּךְ, הִלָּךְ, הִלָּךְ from הָלַךְ *to be*, and הִלָּךְ from הָלַךְ *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ִּ) or (ִּ) are proper to the form these are frequently changed to (ִּ) or (ִּ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יִצְטָק 2 Kin. 5:3; יִצְטָקוּ Ex. 4:29; יִצְטָקוּ Ps. 27:10; יִצְטָקוּ Josh. 2:18; יִצְטָקוּ Isa. 59:5; יִצְטָקוּ Judg. 16:13; the Niphal, יִצְטָקוּ 1 Kin. 10:3; יִצְטָקוּ Nah. 3:11; יִצְטָקוּ Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, יִצְטָקוּ Job 14:19; יִצְטָקוּ Deut. 7:24; יִצְטָקוּ Deut. 9:3 (comp. יִצְטָקוּ Ps. 80:6); יִצְטָקוּ Lev. 23:30; יִצְטָקוּ Isa. 49:26; יִצְטָקוּ Neh. 5:16; יִצְטָקוּ Ezek. 30:25; יִצְטָקוּ Isa. 43:23; יִצְטָקוּ Jer. 17:4; יִצְטָקוּ Deut. 1:45; יִצְטָקוּ Ex. 15:26; יִצְטָקוּ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, יִצְטָקוּ 1 Sam. 17:35; יִצְטָקוּ Ps. 50:21. The change from (ִּ) to (ִּ) after Vav conversive occurs once in the third person of the Hiphil preterite, יִצְטָקוּ Ps. 77:2, but is not usual, e. g. יִצְטָקוּ Lev. 27:8. There is one instance of (ִּ) instead of (ִּ) in the Hiphil infinitive, יִצְטָקוּ Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, יִצְטָקוּ, יִצְטָקוּ, יִצְטָקוּ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

הָיָה Hi. to be red.	הָיָה K. Hi. to be vain.	הָיָה K. to gird.
הָיָה Ni. Hi. to be illu- trious.	הָיָה K. Hi. to meditate.	הָיָה K. (not Ho.) to cease.
הָיָה Hi. to close.	הָיָה K. Ni. to honour.	הָיָה K. to cut.
* הָיָה K. to shut.	הָיָה K. Ni. to be.	הָיָה K. (not Hi.) to
הָיָה K. to learn.	* הָיָה K. to injure, wound.	live.
הָיָה K. to gird on.	הָיָה Ni. Hi. Ho. to hide.	הָיָה K. Hi. to be wise.
הָיָה K. Ni. (not Hi.) to be guilty.	הָיָה K. to beat off.	* הָיָה K. meaning doubt- ful.
	הָיָה Hi. to join together.	

* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	קָנָה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַח K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	קָנָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	קָנָר Ni. <i>to be wanting.</i>
חָמָץ K. <i>to be leavened.</i>	חָפַר K. Ni. <i>to investigate.</i>	קָנָר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		קָנַל Hi. <i>to be presumptuous.</i>
חָנָה K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתָה K. <i>to take up.</i>	קָנַשׁ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָה Ni. <i>to be destined.</i>	קָנָה K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* קָנַם Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	קָנַח K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַם K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	קָנַח K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	קָנַח K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָבַד <i>to bind.</i>	חָסַת <i>to trust.</i>	קָנָה <i>to wear.</i>
הָפַך <i>to turn.</i>	חָשָׁה <i>to withhold.</i>	קָנַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁה <i>to uncover.</i>	קָנַח <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	קָנַח <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	קָנַח <i>to supplant.</i>
חָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	קָנַח <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	קָנַח <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׁה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָתַח Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	קָנַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	קָנַח Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	קָנַח Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, **הִחֲסֵן**, **הִחֲסֵר**, **הִחֲסֵט** Isa. 23:18, **הִחֲסֵט** (the retrocession of the accent by § 35. 1) Isa. 28:27, **הִחֲסֵק** Job 38:24, **הִחֲסֵק** Num. 32:17, **הִחֲסֵק** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **הִחֲסֵי** Ex. 25:31. The only exception is **הִחֲסֵק** (two accents explained by § 42. a) Ezek. 26:15 for **הִחֲסֵק**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **הִחֲסֵק** Job 19:7, **הִחֲסֵק** Ezek. 43:18, **הִחֲסֵק** 1 Chron. 24:3, **הִחֲסֵק** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **הִחֲסֵק** Jer. 37:12 for **הִחֲסֵק**, **הִחֲסֵק** Eccles. 5:5, **הִחֲסֵק** 2 Sam. 19:19, **הִחֲסֵק** Deut. 26:12, **הִחֲסֵק** Neh. 10:39, **הִחֲסֵק** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **הִחֲסֵק** Lam. 2:11 for **הִחֲסֵק**, **הִחֲסֵק** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְדֵּם** Jon. 1:5, **וַיִּרְדֵּם** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְדֵּם** Deut. 19:6, **וַיִּרְדֵּם** 2 Sam. 7:10, **וַיִּרְדֵּם** Ps. 66:12, except in certain forms of the verb **רָאָה** to see, viz., **וַיִּרְאֵהוּ** Kal future with Vav conversive, shortened from **וַיִּרְאֵהוּ**, **וַיִּרְאֵהוּ** which alternates with **וַיִּרְאֵהוּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֵהוּ** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְאֵהוּ** Jer. 50:34. In the Hophal species the participles **וַיִּרְאֵהוּ** Isa. 14:6, **וַיִּרְאֵהוּ** Lev. 6:14 take Kibbutz in the first syllable, but **וַיִּרְאֵהוּ** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **וַיִּרְאֵהוּ** Gen. 44:4, **וַיִּרְאֵהוּ** Ps. 129:86, except in one instance, **וַיִּרְאֵהוּ** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **אָמַל** reduplicates its last instead of its second radical in the Pual, **אָמַל**; **אָמַל** reduplicates its last syllable, **אָמַל** Lam. 2:11, § 92. a. **אָמַל** Hos. 11:3 has the appearance of a Hiphil preterite with **ה** prefixed instead of **ה**.

הָאֵל is a secondary root, based upon the Hiphil of **הָאֵל**. See **הָאֵל** verbs.

For the peculiar forms of **אָסַף** and **הָאֵל** see the **פֿ** verbs, **רָסַף** and **רָאָה**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural, יִגְאַל for יִגָּאֵל ; תִּגְאַלְנָהּ for תִּגָּאֵלְנָהּ .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גִּאֲלִי for גִּאֲלִי .

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גִּאֵל , גִּיָּהֵר .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאַל , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיֵּאַל	פִּיֵּאַל	הִתְפַּאֵל
3 f.	פִּיֵּאַלָּה	נִפְּאַלָּה	פִּיֵּאַלָּה	פִּיֵּאַלָּה	הִתְפַּאֵלָּה
2 m.	פִּיֵּאַלְתָּ	נִפְּאַלְתָּ	פִּיֵּאַלְתָּ	פִּיֵּאַלְתָּ	הִתְפַּאֵלְתָּ
2 f.	פִּיֵּאַלְתְּ	נִפְּאַלְתְּ	פִּיֵּאַלְתְּ	פִּיֵּאַלְתְּ	הִתְפַּאֵלְתְּ
1 c.	פִּיֵּאַלְתִּי	נִפְּאַלְתִּי	פִּיֵּאַלְתִּי	פִּיֵּאַלְתִּי	הִתְפַּאֵלְתִּי
Plur. 3 c.	פִּיֵּאַלוּ	נִפְּאַלוּ	פִּיֵּאַלוּ	פִּיֵּאַלוּ	הִתְפַּאֵלוּ
2 m.	פִּיֵּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיֵּאַלְתֶּם	פִּיֵּאַלְתֶּם	הִתְפַּאֵלְתֶּם
2 f.	פִּיֵּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיֵּאַלְתֶּן	פִּיֵּאַלְתֶּן	הִתְפַּאֵלְתֶּן
1 c.	פִּיֵּאַלְנוּ	נִפְּאַלְנוּ	פִּיֵּאַלְנוּ	פִּיֵּאַלְנוּ	הִתְפַּאֵלְנוּ
INFIN. Absol.	פִּיֵּאֵל	הִתְפַּאֵל	פִּיֵּאֵל		
Constr.	פִּיֵּאֵל	הִתְפַּאֵל	פִּיֵּאֵל		הִתְפַּאֵל
FUT. 3 m.	יִפְּאַל	יִתְפַּאֵל	יִפְּאַל	יִפְּאַל	יִתְפַּאֵל
3 f.	תִּפְּאַל	תִּתְפַּאֵל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאֵל
2 m.	תִּפְּאַלְתָּ	תִּתְפַּאֵלְתָּ	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּתְפַּאֵלְתָּ
2 f.	תִּפְּאַלְתְּ	תִּתְפַּאֵלְתְּ	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּתְפַּאֵלְתְּ
1 c.	אֶפְּאַל	אֶתְפַּאֵל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאֵל
Plur. 3 m.	יִפְּאַלוּ	יִתְפַּאֵלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפַּאֵלוּ
3 f.	תִּפְּאַלְנָה	תִּתְפַּאֵלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאֵלְנָה
2 m.	תִּפְּאַלְנוּ	תִּתְפַּאֵלְנוּ	תִּפְּאַלְנוּ	תִּפְּאַלְנוּ	תִּתְפַּאֵלְנוּ
2 f.	תִּפְּאַלְנָה	תִּתְפַּאֵלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאֵלְנָה
1 c.	נִפְּאַל	נִתְפַּאֵל	נִפְּאַל	נִפְּאַל	נִתְפַּאֵל
IMPER. 2 m.	פִּיֵּאֵל	הִתְפַּאֵל	פִּיֵּאֵל		הִתְפַּאֵל
2 f.	פִּיֵּאֵלִי	הִתְפַּאֵלִי	פִּיֵּאֵלִי	wanting	הִתְפַּאֵלִי
Plur. 2 m.	פִּיֵּאֵלוּ	הִתְפַּאֵלוּ	פִּיֵּאֵלוּ		הִתְפַּאֵלוּ
2 f.	פִּיֵּאֵלְנָה	הִתְפַּאֵלְנָה	פִּיֵּאֵלְנָה		הִתְפַּאֵלְנָה
PART. Act.	פִּיֵּאֵל		מִפְּאַל		מִתְפַּאֵל
Pass.	פִּיֵּאֵל	נִתְפַּאֵל		מִתְפַּאֵל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָזַח to be long, חָרַב to be dried or desolate, חָדַד to tremble, חָרַה to reproach, to winter, חָרַץ to sharpen, גָּדַב to be sweet, קָרַב to come near, קָרַם to cover; טָרַה to tear in pieces, has either Hholem or Pattahh; חָרַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רוּחַ to roar, and רָחַם to love, have Hholem; וָזַם to curse, מָעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of אָחַז to grasp, is יִאָחֹז or יִאָחֲזוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזְתָּ Prov. 4:6, יִשְׁחַבְּתִים 2 Kin. 10:14, אָשְׁחַבְּתָם 2 Sam. 22:43, שָׁאֲלוּנִי Isa. 45:11, רָאֲהֲבִנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, חָבְרָהֶנּוּ Ezek. 7:27, חָשְׁרָהֶנּוּ Prov. 6:27, חָהַרְהֶנּוּ Ezek. 16:6, חָנַףְהֶנּוּ Hos. 4:13, but Tsere occasionally in pause, חָמְהָרְהֶנּוּ Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהַב Gen. 27:9, אָהַבָּהּ Deut. 15:16; infinitive וָעָבַד 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, בָּרַחַ 1 Kin. 5:20; Niphal infinitive, הָלַחַם Ex. 17:10, with suffixes, הָשִׁיבָהּ 2 Chron. 16:7, 8, with prefixed ו, נָלַחַם Judg. 11:25, נָשָׂא 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָנְשָׁלְחִי Isa. 63:3); future רָלַחַם Ex. 14:14, with Vav conversive, וְרָלַחַם Job 7:5, וְיָקַחַל Ex. 32:1, וְיָנַחַק Judg. 6:34, וְחָבְהָרַח Ex. 9:15, וְחָבְהָחַח Num. 22:25, or with the accent on the penult, וְחָבְהַחַח Ex. 17:8, וְחָבְהַחַח Gen. 41:8; imperative, הָלַחַם 1 Sam. 18:17, or with the accent thrown back, הָבַרַח Gen. 13:9; Hiphil infinitive, הָבַאֲשׁ 1 Sam. 27:12, הָרַחַק Gen. 21:16, הָחַרַם Deut. 7:2, apocopated future, יָרַחַם 1 Sam. 2:10, יָרַחַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יָרַחַח), הָשָׁחַח Deut. 9:26, יָחַרַח Ps. 12:4, with Vav conversive, וְיָחַחַח 1 Kin. 22:54, יָאֲחַחַח Zech. 11:8; imperative, הָבַרַח Ex. 28:1, with Makkeph, הָרַחַבַּח Ps. 81:11, הָנַחַחַח 2 Sam. 20:4, הָחַחַחַח Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הָרַחַח Job 13:21, הָחַחַחַח Ps. 69:24, though not always, הָחַחַחַח Lev. 8:3. Hophal infinitive, הָחַרַב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, כָּחַשׁ Lev. 5:22, רָחַשׁ Hos. 9:2, לָחַחַח Gen. 39:14, לָשַׁחַח Ps. 104:26, חָחַחַח 74:10, גָּרַחַח Gen. 39:4, וְחָחַחַחַח Dan. 2:1, חָחַחַחַחַח 2 Kin. 18:23, and occasionally before suffixes to Hhirik, פָּרַשְׁתָּם Isa. 1:15, חָבְהָחַחַח (fem. form for חָבְהָחַחַח, § 61.5) 1 Sam. 16:15 but לָחַחַחַחַח Isa. 30:18, שָׁחַחַחַחַח

Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַט Mal. 3: 19, רָחַם Ps. 103: 13, רָחַק Isa. 6: 12, אָרַשׁ Deut. 20: 7, בָּרַךְ Gen. 24: 1 (בָּרַךְ rarely occurs except in pause), פָּרַשׁ Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future יִתְקַרֵּב Prov. 14: 10, יִתְקַלֵּל; יִתְקַלֵּל Dan. 1: 8.

2. טָאָל, which has Kamets in pause, טָאָל, טָאָל, but most commonly Tsere before suffixes, טָאָלְךָ, טָאָלְנוּ, exhibits the peculiar forms, טָאָלְתָּ 1 Sam. 12: 13, טָאָלְתִּי 1 Sam. 1: 20, טָאָלְתִּיהוּ Judg. 13: 6, טָאָלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָחֲלֶם Hos. 9: 10, אָחֲלֶה Ruth 3: 13, מָאָסָם Am. 2: 4, מָאָסָם (by § 61. 1) Isa. 30: 12, קָרַבְתָּם Deut. 20: 2 (the alternate form being מִרְדָּם Josh. 22: 16), רָחַצָה Ex. 30: 18, רָחַקָה Ezek. 8: 6, and sometimes is changed to Pattahh, וַיִּנְקֹה Isa. 57: 13, מַצֵּל Ezek. 20: 27, שִׁחַצָה Hos. 5: 2, אָחֲבָה Deut. 10: 15, הִצִּיצָה Jer. 31: 12, or with simple Sh'va under the guttural, צִנְדָּה Ps. 68: 8, וַיִּצְדֹּךְ 2 Chron. 26: 19. In וַיִּנְקֹה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form טָאָלְתָּ Isa. 7: 11, comp. טָאָלְתָּ, טָאָלְתָּ Dan. 9: 19, רָפָאָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחָה Josh. 9: 6, and once before ח, שִׁחַדָּה Job 6: 22; when the first radical is א it becomes Seghol, אָחֲבָה Ps. 31: 24, אָחֲזָה Cant. 2: 15; in other cases it is changed to Pattahh, וַיִּנְקֹה Isa. 14: 31, וַיִּנְקֹה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחֲזָה Ruth 3: 15, הִשְׁחַדָּה Ezek. 16: 33, יִתְחַדָּה y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in הִצִּיצָה Gen. 21: 6; in הִצִּיצָה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, הִצִּיצָה and הִצִּיצָה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. הִבְרַכְתָּ Num. 6: 23, הִבְרַכְתָּ Gen. 27: 27.

§ 121. 1. Upon the omission of Dagheshe-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַס to provoke, בָּעַט to be few, נָעַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאָר to make plain, נָאָה to commit adultery, נָאָץ to despise, נָאָר to reject, שָׂאָל to ask; בָּעָר to consume, שָׂעַר to sweep away by a tempest, הָעַב to abhor; בָּהָל to affright, בָּהָה to be dim, נָהָל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, הָחֹה Pu. pret. Ps. 36:13, הִתְרַחֲצִי Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in פָּרַח Ezek. 16:4, רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, §26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כָּחַד Job 15:18, שָׁחַד Jer. 12:10, though it is in two instances changed to Seghol, אָחַד Judg. 5:28, יִחַחֲמִי Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, §63.1. *a.* הִתְחַמֵּת Ezek. 5:13, יִתְחַמֵּם Num. 23:19, הִתְחַרֵּם Num. 8:7.

§ 122. 1. הִצְנֵן and שָׂצֵן are Piel forms with the third radical reduplicated in place of the second; סַחֲרִי doubles the second syllable; and אָחַב Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, §92. *a.*

2. סָצַר and שָׂרַשׁ have two forms of the Piel, שָׂרַשׁ and שָׂרַשׁ, §92. *b.*; and גָּדַשׁ two forms of the Hithpael, רָחַצְתָּ, רָחַצְתָּ Jer. 46:7, 8; מִנָּאץ Isa. 52:5, follows the analogy of the latter; רָנַאץ Eccl. 12:5, is sometimes derived from נָאץ *to despise*, as if it were for רִנָּאץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נָיַץ or rather נָצַץ *to flourish* or *blossom*, the א being inserted as a vowel letter, §11.1. *a.* נָצַץ Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. *c.* (2). הִרְוֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, **שִׁלְיָהּ**, **הַשְׁלִיחַ**.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, **שִׁלְיָהּ**, **שִׁלְיָהָ**.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, **שִׁלְיָהָ**.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce **שִׁלְיָהָ** *shālahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghes-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghes-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by **שִׁלְיָהּ** *to send*. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with **ח** of the prefix, according to §82. 5.

a. Instead of the Niphal infinitive absolute with prefixed **ח**, which does not happen to occur in any verb of this class, the alternate form with prefixed **נ**, §91. *b.* is given in the paradigm, **נִשְׁלַח** being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHI.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<i>Plur.</i> 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שָׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הִשְׁלָח	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
<i>Plur.</i> 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שֵׁלַח	הִשְׁלָח	שֵׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלְחִי	הִשְׁלְחִי	שְׁלְחִי	הִשְׁלִיחִי	הִשְׁתַּלַּחִי
<i>Plur.</i> 2 <i>m.</i>	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַת
<i>Pass.</i>	שְׁלֹחַת	נִשְׁלָחַת			

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ר, אטלח Jer. 5:7, where the K'ri is אטלח. The vowel *a* is retained before suffixes, remaining short in אטלח Am. 9:1, but usually lengthened to Kamets, רתקלח 2 Chron. 21:17, אטלח Gen. 23:11. In the paragogic imperative *a* may be retained, אטלח Dan. 9:19, or rejected, and Hhirik given to the first radical, אטלח Job 32:10, אטלח Gen. 43:8. Hhirik appears in אטלח Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic א, and suffixes, אטלח 1 Chron. 29:18, אטלח Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אטלח Jon. 2:1, אטלח Num. 17:28, אטלח Isa. 54:9, rarely *a*, אטלח Isa. 58:9, אטלח Num. 20:3, אטלח 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, אטלח Zeph. 3:11; so sometimes before suffixes, אטלח 2 Sam. 15:12, אטלח Neh. 1:4, אטלח Josh. 6:5, but more commonly Hhirik, אטלח Am. 1:13, אטלח Num. 35:19, אטלח Neh. 8:5, rarely Pattahh, אטלח Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אטלח to shut, אטלח to say, אטלח to honour, אטלח to grow pale, אטלח to shake, אטלח to be rich, אטלח to entreat, אטלח to slip away, אטלח to press, אטלח to drink or be drunken. The following have Pattahh or Hholem, אטלח to decree, אטלח to row, אטלח fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אטלח Esth. 2:8, אטלח Isa. 51:14, future, אטלח Ps. 9:19, אטלח Job 17:3, imperative, even in pause, אטלח. Piel: preterite, אטלח Lev. 14:8, אטלח 2 Chron. 34:4, infin. constr., אטלח Hab. 1:13, אטלח Lam. 2:8, future, אטלח Job 16:13, אטלח 2 Kin. 8:12, אטלח Deut. 7:5, imperative, אטלח Ex. 4:23. Hiphil: apocopated future, אטלח 2 Kin. 18:30, fut. with Vav conversive, אטלח Judg. 4:23, fem. plur., אטלח Ps. 119:171, imperative, אטלח Ps. 86:2, and even in pause, אטלח 1 Kin. 22:12. Hithpael: אטלח Prov. 17:14, אטלח Dan. 11:40, אטלח Ps. 106:47; this species sometimes has Kamets in its pausal forms, אטלח Josh. 9:13, אטלח Ps. 107:27. On the other hand, the absolute infinitives: Piel. אטלח Deut. 22:7. Hiphil, אטלח Isa. 7:11, Hophal, אטלח Ezek. 16:4. Participles: Kal, אטלח Deut. 28:52, but occasionally in the construct state with Pattahh, אטלח Ps. 94:9, אטלח Isa. 51:15, אטלח Isa. 42:5, אטלח Lev. 11:7, Piel, אטלח 1 Kin. 3:3, Hithpael, אטלח 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שְׁפַחְךָ Deut. 15: 18, fut. אֶשְׁפַּחְךָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹבִיחַ Job 6: 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, הִתְהַוֶּה Prov. 25: 6, הִתְהַוֶּה Ps. 93: 1, נִצְמַר Gen. 22: 14, נִצְמַר Gen. 10: 19, תִּצְמָקֶר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, הִבֵּר (in pause, הִבֵּר) and בִּפֵּר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמְעָה Ruth 2: 8, שָׁמְעָה Ezek. 16: 28, הוֹשִׁיעָה Esth. 4: 14, הִמְלִיכָה Ezek. 16: 4, scarcely ever simple Sh'va, לָמַחְתָּ 1 Kin. 14: 3, שָׁמְעָה Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָמַחְתָּ Gen. 30: 5, and נִצְמַחְתָּ Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁמְעִי Gen. 4: 23 for שָׁמְעִי.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מִנְּהָךְ Num. 24: 11, רִשְׁתָּךְ Prov. 25: 17, but also in the first plural of the preterite, שָׁמְעָנוּהוּ Ps. 44: 18 (שָׁמְעָנוּ ver. 21), רִצְעָנוּהוּ Isa. 59: 12, בִּלְעָנוּהוּ Ps. 35: 25, הוֹרַעְנוּהוּ 2 Sam. 21: 6, שָׁמְעָנוּהוּ Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אֶמְרָה Judg. 4: 20, אֶמְרָכֶם Mal. 1: 7, עֲבָרְכֶם Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אֶשְׁמָעִי Isa. 27: 4, לִקְחָהּ Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּחַ, הוֹשִׁיעִי Ezek. 24: 26; וּחַגְבֹּהִינָה Ezek. 16: 50 for וּחַגְבֹּהִינָה perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8: 8 K'thibh for נִשְׁקָה the guttural ע is elided, § 53. 3.

PE NUN (פִּן) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, רָגַשׁ becomes רָגַשׁ , written רָגַשׁ , so נָגַשׁ for נָגַשׁ , הָגַשׁ for הָגַשׁ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הָגַשׁ for הָגַשׁ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, גַּשׁ for נָגַשׁ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, גַּשְׁת for גַּשְׁת (by § 63. 2. a), the primary form being נָגַשׁ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

• § 130. 1. The inflections of Pe Nun verbs may be represented by נָגַשׁ to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָגַשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתֵּן Judg. 16 : 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכְשִׁיחַ	הֻכַּשׁ	נִכַּחַן
3 f.	נִכַּשְׁתָּ	נִכַּשְׁתְּ	הִכְשִׁיחִי	הֻכַּשְׁתְּ	נִכַּחֲנָה
2 m.	נִכַּשְׁתָּ	נִכַּשְׁתָּ	הִכְשִׁיחָהּ	הֻכַּשְׁתָּ	נִכַּחְתָּ
2 f.	נִכַּשְׁתְּ	נִכַּשְׁתְּ	הִכְשִׁיחֶהָ	הֻכַּשְׁתְּ	נִכַּחְתְּ
1 c.	נִכַּשְׁתִּי	נִכַּשְׁתִּי	הִכְשִׁיחֵהָ	הֻכַּשְׁתִּי	נִכַּחֲתִי
Plur. 3 c.	נִכַּשְׁוּ	נִכַּשְׁוּ	הִכְשִׁיחוּ	הֻכַּשְׁוּ	נִכַּחֲוּ
2 m.	נִכַּשְׁתֶּם	נִכַּשְׁתֶּם	הִכְשִׁיחֻם	הֻכַּשְׁתֶּם	נִכַּחֲתֶם
2 f.	נִכַּשְׁתֶּן	נִכַּשְׁתֶּן	הִכְשִׁיחֵנָּה	הֻכַּשְׁתֶּן	נִכַּחֲתֶנָּה
1 c.	נִכַּשְׁנוּ	נִכַּשְׁנוּ	הִכְשִׁיחֵנוּ	הֻכַּשְׁנוּ	נִכַּחֲנוּ
INFIN. Absol.	נִכְשׁוּ	הִכְשִׁיחַ	הִכְשִׁיחַ	הֻכְשִׁיחַ	נִכְחֹן
Constr.	נִכְשָׁת	הִכְשִׁיחַ	הִכְשִׁיחַ	הֻכְשִׁיחַ	נִכְחֹת
FUT. 3 m.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹן
3 f.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹנָה
2 m.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹתָ
2 f.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹתְּ
1 c.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹתִי
Plur. 3 m.	יִכְשֹׁחוּ	יִכְשֹׁחוּ	יִכְשִׁיחוּ	יִכְשֹׁחוּ	יִכְחֹוּ
3 f.	יִכְשֹׁחֶנָּה	יִכְשֹׁחֶנָּה	יִכְשִׁיחֶנָּה	יִכְשֹׁחֶנָּה	(יִכְחֹנָה)
2 m.	יִכְשֹׁחוּ	יִכְשֹׁחוּ	יִכְשִׁיחוּ	יִכְשֹׁחוּ	יִכְחֹתֶם
2 f.	יִכְשֹׁחֶנָּה	יִכְשֹׁחֶנָּה	יִכְשִׁיחֶנָּה	יִכְשֹׁחֶנָּה	(יִכְחֹנָה)
1 c.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹתִי
IMPER. 2 m.	כֹּשֵׁחַ	הִכְשִׁיחַ	הִכְשִׁיחַ		כֹּחֵן
2 f.	כֹּשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ	wanting	כֹּחִי
Plur. 2 m.	כֹּשִׁיחַ	הִכְשִׁיחוּ	הִכְשִׁיחוּ		כֹּחֵי
2 f.	כֹּשִׁיחֶנָּה	הִכְשִׁיחֶנָּה	הִכְשִׁיחֶנָּה		(כֹּחֵנָּה)
PART. Act.	כֹּשֵׁחַ		כֹּשִׁיחַ		כֹּחֵן
Pass.	כֹּשֵׁחַ	כֹּשֵׁחַ		כֹּשֵׁחַ	כֹּחֵן

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34:18, נָחַג 2 Kin. 4:24, הִנָּחִי Gen. 24:48, אָנַח Ex. 15:2. It is, however, always assimilated in נָחַח the Niphal preterite of נָחַח *to repent*, and occasionally in נָחַח *to descend*, e. g. נָחַח Jer. 21:13, נָחַח Prov. 17:10, נָחַח Ps. 38:3 but הִנָּחִח *ibid.*, הִנָּחִח Joel 4:11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: הִנָּחִשׁ Isa. 58:3, הִנָּחִשׁ Ps. 68:3, רִנָּחוּ Jer. 3:5, רִנָּחוּ Deut. 33:9 (and occasionally elsewhere), רִנָּחוּ Job 40:24, רִנָּחוּ Isa. 29:1, רִנָּחוּ Ezek. 22:20, לִנָּחֵל (for לִנָּחֵל) Num. 5:22, פָּנָחָהּ (for פָּנָחָהּ) with Daghesh-forte separative, § 24. 5) Isa. 33:1, הִנָּחִי Judg. 20:31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַח 2 Sam. 1:15 (once before Makkeph, נָחַח Gen. 19:9, in plural נָחַחוּ 1 Kin. 18:30 and נָחַחוּ Josh. 3:9), נָחַח Ex. 3:5, נָחַח Job 1:11, נָחַח Deut. 2:24, נָחַח Ezek. 37:9, נָחַח Gen. 27:26, though it is occasionally retained, נָחַח 2 Kin. 19:29, נָחַח Ps. 10:12, or by a variant orthography, נָחַח Ps. 4:7 but always elsewhere נָחַח. In imperatives with *o*, and in Lamedh He verbs which have *o* in the imperative, Nun is invariably retained, נָחַח Prov. 17:14, נָחַח Ps. 24:14, נָחַח Num. 31:2, נָחַח Ps. 58:7, נָחַח Gen. 30:27, נָחַח Ex. 8:1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix, נָחַחָהּ) from נָחַח (twice) and נָחַח from נָחַח (once) and נָחַח from נָחַח, נָחַח has מִנָּחַח (by § 60. 3. c), with the preposition לְ, נָחַחָהּ by § 57. 2. (3), once נָחַח (§ 53. 3) Job 41:17, once without the feminine ending, נָחַח Ps. 89:10, and twice נָחַח; נָחַח has commonly מִנָּחַח (for מִנָּחַח), with suffixes מִנָּחַחָהּ, but מִנָּחַח Num. 20:21, and מִנָּחַח Gen. 38:9.

5. The absolute infinitive Niphal appears in the three forms הִנָּחִי Jer. 32:4, הִנָּחִי Ps. 68:3, and הִנָּחִי Judg. 20:39.

6. The ה of the prefix in the Hithpacl species is in a few instances assimilated to the first radical, § 82. 5. a, הִנָּחִי Ezek. 5:13, הִנָּחִי Ezek. 37:10, Jer. 23:13, הִנָּחִי Num. 24:7, Dan. 11:14, הִנָּחִי Isa. 52:5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26:25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22:41 הִנָּחִי is for נָחַח which is found in the parallel passage Ps. 18:41. הִנָּחִי 1 Kin. 6:19, 17:14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (הִנָּחִי) prolonged by reduplication, which is the case with some other short words, e. g. מִנָּחִי from מִנָּחִי, מִנָּחִי for מִנָּחִי; others regard it as the infinitive מִנָּחִי with the 3 fem. plur. suffix or with ךְּ paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הָזֶה Ps. 8:2, is the Kal infin., comp. רָדָה Gen. 46:3, not the 3 fem. sing. pret. for נָדָה (Nordheimer), nor the imperative with paragogic הָ , as הָזֶה is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ, Kal inf. const. לָקַחְתָּ (with prep. ל, לְלָקַחְתָּ , to be distinguished from לָקַחְתָּ 2 fem. sing. pret.), once לָקַחְתִּי (by § 60. 3. c) 2 Kin. 12:9, with suffixes לָקַחְתִּי , fut. לִקְחֶהָ , imper. לָקַח , rarely לָקַחְתִּי , Hoph. fut. לִקְחֶהָ , but Niph. pret. לָקַחְתָּ . In Hos. 11:3 קָחָם is the masculine infinitive with the suffix for קָחָם ; the same form occurs without a suffix, קָח Ezek. 17:5, or this may be explained with Gesenius as a preterite for לָקַחְתָּ .

3. In Isa. 64:5 נִלְכַּד has the form of a Hiphil future from לָכַד , but the sense shows it to be from נָכַד for נִלְכַּד , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hith-pael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָבַב for סָבֵב , סָבַב for סָבֵב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָב, קָבִיב, קָב; הִפְסִיב, הִפְסִיב; הִפְסִיב, הִפְסִיב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִפְסֵב becomes יִפְסֵב with *ı̄* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesht-forte, and the short vowel be retained, thus יִפְסֵב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִפְסֵב for יִפְסֵב; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִפְסֵב. The three possible forms of this tense are consequently יִפְסֵב, יִפְסֵב and יִפְסֵב.

In the Niphal preterite נִפְסֵב becomes by contraction נִפְסֵב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִפְסֵב for נִפְסֵב; in other cases Hhirik is lengthened to Tsere, נִפְסֵב for נִפְסֵב, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִפְסֵב. The forms of this tense are, therefore, נִפְסֵב, נִפְסֵב, נִפְסֵב.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, יֶסֶב or יִסְבֵּי for יִסְבִּיב, הֶסֶב (Kibbutz before the doubled letter by § 61. 5) or הִיֶּסֶב for הִסְבִּיב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יֶסֶב, יִסְבֵּי; הֶסֶב, הִסְבֵּי (comp. קָטַל, קָטְלוּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. יִקְטִיל, יִקְטְלוּ).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יֶסֶב, יִסְבֵּי.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; יֶסֶב, יִסְבֵּי.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *הַסְבִּיחַ*, *הַסְבִּיחַ*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִסְבִּיחַ*, *הִסְבִּיחַ*, *הִסְבִּיחַ*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *הִסְבִּיחַ*, *הִסְבִּיחַ*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *הִסְבִּיחַ*, *הִסְבִּיחַ*.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *סָבַב* *to excite*.

a. The Hithpael of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the *ת* of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to *סָבַב* the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

PARADIGM OF AYIN

	KAL.		NIPHAL.		PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב		סִיבֵּב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה		סִיבְבָהּ
2 m.	(סָבְבָתָּהּ)	סָבִיחַ	נָסִיחַ		סִיבְבָתָּהּ
2 f.	(סָבְבָתָּהּ)	סָבִיחַ	נָסִיחַ		סִיבְבָתָּהּ
1 c.	סָבְבָתִּי	סָבִיחִי	נָסִיחִי		סִיבְבָתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ		סִיבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם		סִיבְבָתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן		סִיבְבָתֶן
1 c.	סָבְבָנוּ	סָבוּנוּ	נָסְבוּנוּ		סִיבְבָנוּ
INFIN. Absol.	סָבֹב	סָב	הִסָּב		סִיבֵּב
Constr.	סָבֵב	סָב	הִסָּב		סִיבֵּב
FUT. 3 m.	יִסָּב	יִסָּב	יִסָּב		יִסִּיבֵּב
3 f.	תִּסָּב	תִּסָּב	תִּסָּב		תִּסִּיבֵּב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב		תִּסִּיבֵּב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי		תִּסִּיבֵּבִי
1 c.	אֶסָּב	אֶסָּב	אֶסָּב		אֶסִּיבֵּב
Plur. 3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ		יִסִּיבֵּבוּ
3 f.	תִּסָּבְנָה	תִּסָּבְנָה	תִּסָּבְנָה		תִּסִּיבְנָהּ
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ		תִּסִּיבְבוּ
2 f.	תִּסָּבְינָה	תִּסָּבְינָה	תִּסָּבְינָה		תִּסִּיבְינָהּ
1 c.	נָסַב	נָסַב	נָסַב		נָסִיבֵּב
IMPER. 2 m.	סָב		הִסָּב		סִיבֵּב
2 f.	סָבִי		הִסָּבִי		סִיבְבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ		סִיבְבוּ
2 f.	סָבְינָה		הִסָּבְינָה		סִיבְבְינָהּ
PART. Act.	סָבֵב				מְסִיבֵּב
Pass.	סָבוֹב		נָסֵב		

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּיֵּב	סָסַךְ
הִסָּבָה	הוֹסֵבָה	הִסְתַּיֵּבָה	סָסַכְהָ
הִסָּבוֹת		הִסְתַּיֵּבֶת	סָסַכְתָּ
הִסָּבוֹת		הִסְתַּיֵּבֶת	סָסַכְתָּ
הִסָּבוֹתִי		הִסְתַּיֵּבֶתִּי	סָסַכְתָּנִי
הִסָּבוּ	הוֹסֵבוּ	הִסְתַּיֵּבוּ	סָסַכּוּ
הִסָּבוֹתָם		הִסְתַּיֵּבֻתָּם	סָסַכְתָּם
הִסָּבוֹתָן		הִסְתַּיֵּבֻתָּן	סָסַכְתָּן
הִסָּבוּנִי		הִסְתַּיֵּבֻנִי	סָסַכְתָּנִי
הִסָּב			סָסַךְ
הִסָּב		הִסְתַּיֵּב	סָסַךְ
יָסָב	יּוֹסֵב	יִסְתַּיֵּב	יִסָּסַךְ
תָּסָב	תּוֹסֵב	תִּסְתַּיֵּב	תִּסָּסַכְהָ
תָּסָב	תּוֹסֵב	תִּסְתַּיֵּב	תִּסָּסַכְתָּ
תָּסָבִי	תּוֹסֵבִי	תִּסְתַּיֵּבִי	תִּסָּסַכְתָּנִי
אָסָב	אּוֹסֵב	אִסְתַּיֵּב	אִסָּסַכְהָ
רָסָבוּ	רּוֹסֵבוּ	רִסְתַּיֵּבוּ	רִסָּסַכּוּ
תָּסָבִינָה		תִּסְתַּיֵּבֻנָה	תִּסָּסַכְתָּנָה
תָּסָבוּ	תּוֹסֵבוּ	תִּסְתַּיֵּבוּ	תִּסָּסַכּוּ
תָּסָבִינָה		תִּסְתַּיֵּבֻנָה	תִּסָּסַכְתָּנָה
נָסָב	נּוֹסֵב	נִסְתַּיֵּב	נִסָּסַכְהָ
הִסָּב		הִסְתַּיֵּב	סָסַךְ
הִסָּבִי		הִסְתַּיֵּבִי	סָסַכְנִי
הִסָּבוּ		הִסְתַּיֵּבוּ	סָסַכּוּ
הִסָּבִינָה		הִסְתַּיֵּבֻנָה	סָסַכְתָּנָה
מִסָּב		מִסְתַּיֵּב	מִסָּסַכְהָ
	מוֹסֵב		

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָסִיךְ* Judg. 3:21, *נָשִׂים* Jer. 49:20, *נָשִׂים* Num. 21:30.

6. Hophal preterites: *הוֹחֵל, הוֹחֵדָה, הוֹחֵב, הוֹחֵבָה*; futures: *יִחַל, יִחַד, יִחַב, יִחַבָה*; participles: *מֵחַל, מֵחַד, מֵחַב, מֵחַבָה* or in some copies *מֵחַל* 2 Sam. 23:6; infinitive with suffix, *הוֹחֵבָה* Lev. 26:34, with prep., *בְּהוֹחֵבָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָחַד, נָחַדָה, נָחַדָה* (distinguished from the fem. part. *נִחַדָה*); if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *נָחַד, נָחַדָה* (100. 2), *נָחַד, נָחַדָה* and *נָחַד*. When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. *נָחַד, נָחַדָה*, and occasionally elsewhere *נָחַד* Hi. fut. *נָחַד* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *נָחַד* Ps. 3:2, *נָחַד* Ps. 55:22, *נָחַד* Jer. 4:13, and consequent shortening of the vowel, *נָחַד* Jer. 7:29 for *נָחַדָה*, *נָחַד* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in *נָחַד* Jer. 5:6, *נָחַד* Ps. 9:14) for *נָחַד*; the omission of Daghesht, *נָחַד* 1 Sam. 14:36, *נָחַד* Prov. 7:13, *נָחַד* Cant. 6:11, 7:13, *נָחַד* Job 19:23, *נָחַד* Num. 22:11, 17 (Kal imper. with ה, parag. for *נָחַד* shortened by Makkeph from *נָחַד*, so *נָחַד* *orā* Num. 23:7), or in addition, the rejection of the vowel, *נָחַד* K. fut. Gen. 11:6 for *נָחַדָה* Gen. 11:7 K. fut. for *נָחַדָה* Isa. 19:3 Ni. pret. for *נָחַדָה* or *נָחַדָה* Ezek. 41:7 Ni. fut. for *נָחַדָה*; *נָחַד* Judg. 5:5 according to Gesenius for *נָחַד* Ni. pret. of *נָחַד* to shake, according to others K. pret. of *נָחַד* to flow; *נָחַד* Ezek. 36:3 for *נָחַדָה* (Ewald) from *נָחַד* to enter, or for *נָחַדָה* Ni. fut. of *נָחַד* to go up, *נָחַד* Ezek. 7:24 Ni. pret. for *נָחַדָה* Cant. 1:6 Ni. pret. for *נָחַדָה*. Once instead of doubling the last radical י is inserted, *נָחַד* Prov. 26:7 for *נָחַד*, comp. *נָחַד* Ezr. 10:16 for *נָחַד*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *נָחַד, נָחַדָה* (Kamets before נ which cannot be doubled), *נָחַד, נָחַדָה* (the vowel remaining long before ה), *נָחַד, נָחַדָה* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *נָחַד, נָחַדָה*, once with *u*, *נָחַד, נָחַדָה* Mic. 2:4; with *e* in the future, *נָחַד, נָחַדָה*, *נָחַד, נָחַדָה*. If the first radical be doubled, Daghesht is omitted from the last, and the customary vowel is in consequence not inserted, *נָחַד, נָחַדָה*; other cases are rare and exceptional, *נָחַד, נָחַדָה*, *נָחַד, נָחַדָה* which is first plur. pret. for *נָחַד* not third plur. for *נָחַד* (Ewald), § 54. 3; *נָחַד* Deut. 32:41, *נָחַד* Isa. 44:16, *נָחַד* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *נָחַד, נָחַדָה* from *נָחַד*, *נָחַד, נָחַדָה* from *נָחַד*, *נָחַד, נָחַדָה* from *נָחַד*.

from *הָרָם*, *הָרָם* from *הָרָם*; in *רָחַקָה* Gen. 43:29, Isa. 30:19, from *רָחַק*, *הָרָם* Lev. 26:15 from *הָרָם*, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, *הוֹנִיחַ* Prov. 8:29 for *הָנִיחַ* ver. 27, *הָרַחֵקְהוּ* Isa. 33:1 for *הָרַחֵקְהוּ* Ezek. 14:8 for *הָרַחֵקְהוּ*, *הָרַחֵקְהוּ* Lam. 1:8 for *הָרַחֵקְהוּ* Hi. pret. of *נָחַק* Hab. 2:17 for *יִרְחֹק* Hi. fut. of *חָתַק* with 3 fem. plur. suff. *אֶרְחָק* 2 Sam. 22:43 in a few editions for *אֶרְחָק*. Nun is once inserted before the suffix in place of doubling the radical, *קָבַחְנוּ* Num. 23:13 for *קָבַח*.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

<i>אָרַר</i> to curse.	<i>רָבַח</i> to cry.	<i>קָנַן</i> to make a nest.
<i>בָּזַז</i> to plunder.	<i>כָּרַח</i> to smite, break.	<i>קָצַץ</i> to cut off.
<i>בָּרַר</i> to purify.	<i>לָבַח</i> to take away the heart.	<i>רָבַב</i> to be many.
<i>גָּשַׁח</i> to grope.		<i>רָכַךְ</i> to be tender.
<i>זָכַח</i> to refine.	<i>לָחַח</i> to lick.	<i>שָׂרַר</i> to harrow.
<i>חָמַח</i> to warm.	<i>מָשַׁח</i> to feel, to grope.	<i>שָׂרַר</i> to rule.
<i>חָצַח</i> to divide.	<i>פָּזַח</i> to leap.	<i>שָׁנַח</i> to sharpen.
<i>חָתַח</i> to be broken.	<i>פָּלַח</i> to judge, to intercede.	<i>תָּמַח</i> to be perfect.
<i>טָלַח</i> to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

<i>חָרַח</i> to burn.	<i>מָרַח</i> to linger.	<i>שָׂשַׁח</i> to sport, delight.
<i>כָּרַח</i> to dance.	<i>סָרַח</i> to excite.	<i>שָׂקַח</i> to run.
<i>לָרַח</i> to be mad.	<i>צָרַח</i> to chirp.	<i>תָּרַח</i> to mock.

3. The following insert Hholem after the first radical, viz.:

<i>אָחַח</i> to complain.	<i>נָחַח</i> to fly.	<i>רָחַח</i> to break.
<i>בָּחַח</i> to mix.	<i>קָחַח</i> to lift up.	<i>שָׂחַח</i> to sink.
<i>גָּחַח</i> to empty.	<i>סָחַח</i> to occupy the thres-	<i>שָׂחַח</i> to spoil.
<i>דָּחַח</i> to cut.	hold.	<i>שָׂחַח</i> to be desolate or
<i>הָחַח</i> to sweep away.	<i>צָחַח</i> to bind.	amazed.
<i>זָחַח</i> to be still.	<i>קָחַח</i> to cut off.	<i>תָּחַח</i> to beat.
<i>חָחַח</i> to break loose	<i>קָחַח</i> to gather.	

4. The following employ two forms, commonly in different senses, viz.:

<i>גָּלַח</i> and <i>גִּלַּח</i> to roll.	<i>הָנַח</i> to make gracious, <i>הוֹנִיחַ</i> to be
<i>הָלַח</i> to praise, <i>הוֹלַח</i> to make mad.	gracious.
<i>חָלַח</i> to profane, <i>הוֹלַח</i> to wound.	<i>מָלַח</i> to speak, <i>מוֹלַח</i> to mow.

סָבַב *to change*, סוּבַב *to surround*. קָלַל *to curse*, קָלַקַל *to whet*.
 עָנָן *to gather clouds*, עוֹנֵן *to practise sorcery*. רָצַץ and רוֹצֵץ *to crush*.
 נָתַד and נָתַדָּר *to treat with violence*. פּוֹרַח *to burst*, פֶּרֶפֶר *to shake to pieces*.

5. The following use different forms in different species, viz.:

חָקַק Pi. *to decree*, Pu. הִקֵּק. הִנֵּן Pi. *to shout*, Hith. הִתְהַנֵּן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדַּד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.
 מָיַר Pi. *to make bitter*, Hith. הִתְמַיַּר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּנֵּן.
 סָלַסל Pi. *to exalt*, Hith. הִסְתַּלַּל. הִתְעַלַּל *to pierce*.
 מָלַח Pi. *to maltreat*, Hith. הִתְמַלַּח.
 and הִתְעַלַּל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, נָשַׁשׁ Isa. 11:8; Infinitive, לְתַרְתֵּר Prov. 26:21; הִתְמַהֵּיחַ Ex. 12:39; Future, אֶשְׁתַּשֵּׁשׁ Ps. 119:47, יִשְׁתַּשֵּׁשׁ Ps. 94:19; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29:9; Participle, מִתְשַׁשֵּׁה Gen. 27:12, מִתְלַהֵּחַ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדְרַח Nah. 3:17. עוֹלַל Lam. 1:12, the future: תִּשְׁעָשֵׁעַ Isa. 66:12, and the participles, מְעוֹלֵלָה Isa. 9:4, מְעוֹלֵל Isa. 53:5.

2. יִשְׁעָשֵׁעַ Isa. 15:5 is for יִשְׁעָשֵׁעַ Pi. fut. of עָלַח, § 57. 1. תִּתְקַבֵּר 2 Sam. 22:7 is contracted for תִּתְקַבֵּר Ps. 18:27, probably with the view of assimilating it in form to the preceding: תִּתְקַבֵּר; in regard to תִּתְקַבֵּל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to תִּתְקַבֵּל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. תָּלַל and תָּלַל. The prefixed ה remains in the Hiphil future of תָּלַל, e. g. יִתְלַל, יִתְלַל, יִתְלַל and in the derivative nouns תִּתְלָהּ, תִּתְלָהּ, whence these forms are in the lexicons referred to the secondary root תָּלַל.

PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ר or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מְהַרְיָן Ps. 78:65 is not from רָיַן (Gesenius) but from רָיַן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵה, הָשֵׁה, and are quite distinct from the quiescent verbs לה in which ה always represents a vowel, e. g. הָלַה, הָלָה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpacl, רָשָׁב, רָשַׁב, רָשֵׁב, רָשִׁיב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הִרְשִׁיב, הִרְשָׁב, הִרְשָׁה.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִרְשֵׁשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִרְשֶׁשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִרְשֶׁב; in a few instances Hhirik is preserved by giving Daghesh-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, רָצָה, רָצָק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַת, שָׁבָה.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשָׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הִנָּשֵׁב, הִנָּשָׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשֵׁב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטֵיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצִיץ, רָצִיץ.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, רָצֵג.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָחָם. נָחָם), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּע	הוֹשִׁיב	הוֹשֵׁב	יָשַׁע
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָשְׁעָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּעְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	יָשַׁעְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּעְתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	יָשַׁעְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּעְתִּי	הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	יָשַׁעְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָשְׁעוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּעְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָשַׁעְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּעְתֶּן	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָשַׁעְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּעְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָשַׁעְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשֵׁב		יָשׁוּעַ
Constr.	שׁוֹבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשׁוּעַ
FUT. 3 m.	יָשׁוּב	יִשְׁבַּע	יִהְיֶיב	יִהְיֶיב	יִשְׁעַע
3 f.	יִשְׁבַּח	יִשְׁבְּחָה	יִהְיֶיבָה	יִהְיֶיבָה	יִשְׁעַח
2 m.	יִשְׁבַּח	יִשְׁבְּחָה	יִהְיֶיבָה	יִהְיֶיבָה	יִשְׁעַח
2 f.	יִשְׁבְּחִי	יִשְׁבְּחִי	יִהְיֶיבִי	יִהְיֶיבִי	יִשְׁעַחִי
1 c.	אֲשַׁב	אֲשַׁב	אֲהִיב	אֲהִיב	אֲשַׁע
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִשְׁעוּ
3 f.	יִשְׁבְּחוּ	יִשְׁבְּחוּ	יִהְיֶיבְנָה	יִהְיֶיבְנָה	יִשְׁעְנָה
2 m.	יִשְׁבְּחוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִשְׁעוּ
2 f.	יִשְׁבְּחוּ	יִשְׁבְּחוּ	יִהְיֶיבְנָה	יִהְיֶיבְנָה	יִשְׁעְנָה
1 c.	נִשְׁבַּח	נִשְׁבַּח	נִהְיֶיב	נִהְיֶיב	נִשְׁעַח
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב		יָשַׁע
2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	wanting	יָשְׁעִי
Plur. 2 m.	שְׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ		יָשְׁעוּ
2 f.	שְׁבִינָה	הוֹשְׁבִינָה	הוֹשִׁיבִינָה		יָשְׁעִינָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁעַ
Pass.	יָשׁוּב	נֹשֵׁב		מוֹשֵׁב	יָשׁוּעַ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָסַךְ <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָגַע <i>to toil.</i>	יָצַד <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָגַע <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	יָצַח <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָנַח <i>to suck.</i>	יָפַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָאוּ, יָשְׁנוּ, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָאִי from יָרָה and יָשְׁנוּ from יָשַׁן, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָלַד <i>to bear.</i>	יָקַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַדְנָה, יָחַדְנָה; יָצָאֵה has Seghol after the analogy of Lamedh Aleph verbs; יָחַשְׁבֵּנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָדַעְתָּ Ps. 133: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָכַח *to burn*. In יָחַדְהוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָחַשְׁבֵּנִי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good fut.* יָיִטַב, once יָיִטְבִּי Nah. 3: 8; יָצַק *to pour*, יָצַק, once יָצַקְתָּ 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַרְתָּ; יָרַח *to burn*, יָרַח, Isa. 10: 16, and יָרַחְתָּ Deut. 32: 22; יָרַח *to awake*, יָרַח, once יָרַחְתָּ 1 Kin. 3: 15; יָרַח *to be precious*, יָרַח and יָרַח, or with a vowel letter for ē, יָרַח, יָרַח *to be desolate*, יָרַח, once יָרַחְתָּ Ezek. 6: 6; יָרַח *to be right*, יָרַח, once יָרַחְתָּ (3 fem. plur., §88) 1 Sam. 6: 12. Some copies have יָרַחְתָּ Isa. 40: 30 for יָרַחְתָּ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָיִטְבֵּךְ, יָיִטְבֵּךְ, יָיִטְבֵּךְ. Pattahh in the ultimate becomes Seghol in יָיִטְבֵּךְ, יָיִטְבֵּךְ (with a postpositive accent) Gen. 2: 7, 19, יָיִטְבֵּךְ Gen. 50: 26; but יָיִטְבֵּךְ, יָיִטְבֵּךְ, יָיִטְבֵּךְ, only once before a

monosyllable, § 35. 1. נִיָּקַץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וְנִקַּץ, unless the following word begins with an accented syllable, e. g. וְנִקַּץ Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, וְנִקַּץ Ruth 4:1, וְנִקַּץ Ps. 139:1, וְנִקַּץ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: רָבַשׁ and with a feminine ending רָבַשְׁתָּ, רָבַשְׁתָּ, רָבַשְׁתָּ with suf. רָבַשְׁתָּ, once with prep. לְרָבַשׁ 2 Chron. 31:7, Daghesth conservative after *z*, § 14. *a*; רָבַשְׁתָּ, § 87, once רָבַשׁ Josh. 22:25 and with prep. לְרָבַשׁ 1 Sam. 18:29 from רָבַשׁ; רָבַשׁ once רָבַשׁ 2 Chron. 22:15 from רָבַשׁ, רָבַשׁ.

2. Infinitives without Yodh: רָבַשׁ (with suf. רָבַשְׁתָּ Ex. 2:4, and without the feminine termination רָבַשׁ (with suf. רָבַשְׁתָּ) and רָבַשׁ (with suf. רָבַשְׁתָּ) 1 Sam. 4:19, § 54. 2. רָבַשׁ (with suf. רָבַשְׁתָּ) 1 Sam. 4:19, § 54. 2. רָבַשׁ (with suf. רָבַשְׁתָּ) 1 Sam. 4:19, § 54. 2. רָבַשׁ (with suf. רָבַשְׁתָּ) 1 Sam. 4:19, § 54. 2. Yodh is perhaps dropped from the absolute infinitive רָבַשׁ Jer. 42:10, which is usually explained to be for רָבַשׁ; it may, however, be derived from the Ayin Vav verb רָבַשׁ.

3. Imperatives with Yodh: רָבַשׁ, רָבַשׁ, רָבַשׁ. Without Yodh: רָבַשׁ (with *h* parag. רָבַשׁ Prov. 24:14), רָבַשׁ (with *h* parag. רָבַשׁ Hos. 4:18, see § 92. *a*). רָבַשׁ (fem. plur. רָבַשְׁתָּ Cant. 3:11), רָבַשׁ (שָׁבַח, שָׁבַח). With both forms: רָבַשׁ and רָבַשׁ (רָבַשׁ), twice רָבַשׁ Judg. 5:13, רָבַשׁ and רָבַשׁ.

§ 149. 1. The Niphal of רָבַשׁ has *u* instead of *o*, נִיָּקַץ Zeph. 3:18, נִיָּקַץ Lam. 1:4; נִיָּקַץ 1 Chron. 3:5, 20:8 has *u* followed by Daghesth. נִיָּקַץ, which according to Gesenius is from רָבַשׁ, has *z*; Ewald assumes the root to be רָבַשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to רָבַשׁ, § 147. 3. and § 150. 4. In that case the Daghesth in נִיָּקַץ Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוֹצִיחִי 2 Sam. 14:30 will be unexplained. נִיָּקַץ Ps. 9:17 is not the Niphal preterite or participle of רָבַשׁ, but the Kal participle of נִיָּקַץ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִיָּקַץ Gen. 8:12, 1 Sam. 13:8 K'ri, נִיָּקַץ Ex. 19:13. In the first person singular *a* always has Hhirik, אֶנִּיָּקַץ, אֶנִּיָּקַץ, אֶנִּיָּקַץ, אֶנִּיָּקַץ.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: רָבַשׁ to be good, רָבַשׁ to howl, רָבַשׁ to go to the right, רָבַשׁ to change, רָבַשׁ to suck. Yodh is likewise found in the following instances in which the prefix has Pattahh as in perfect verbs, אֶסְרִיָּם Hos. 7:12, נִיָּקַץ Prov. 4:25, נִיָּקַץ Ps. 5:9 K'ri (K'thibh הוֹשִׁיעַ), נִיָּקַץ Gen. 8:17 K'ri (K'thibh הוֹשִׁיעַ), 1 Chron. 12:2.

2. In נִיָּקַץ Job 24:21 (elsewhere נִיָּקַץ) and נִיָּקַץ (once נִיָּקַץ Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in נִיָּקַץ Isa. 52:5, נִיָּקַץ Neh. 11:17, Ps. 28:7, נִיָּקַץ 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, and once the vowel Tsere is dropped before a suffix, נִיָּקַץ Ex. 2:9 for נִיָּקַץ.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, *וַיִּשָּׁב, וַיִּתְּקַן, וַיִּשְׁבַּח, וַיִּשְׁפַּח*; but with a pause accent: *וַיִּתְּקַן* Ruth 2: 14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: *רָצַב* to *set, place*, *רָצַע* to *spread*, *רָצַק* to *pour*, except *מוֹצֵקֶת*: 2 Kin. 4: 5 K'ri (K'thibh *מִרְצָקָה*), *רָצַח* to *burn*, except *הוֹצִיחִיהָ* 2 Sam. 14: 30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Daghesth, *רָצַג* Ex. 10: 24, *רָצַע* Isa. 14: 11, *Esth. 4: 3, מוֹצֵר* Isa. 28: 16, *מָצַק* Job 11: 15; and a few of Hholem, *הוֹלַע* Lev. 4: 23, 28, *יורֵא* Prov. 11: 25 for *יורֵה* from *רָהַל*. The construct infinitive: *הוֹסֵד* Ezr. 3: 11, and with the feminine termination *הוֹסְדָה* Ezek. 16: 4, *הָסְדָה* Gen. 40: 20, Ezek. 16: 5.

§ 150. 1. In the Kal preterite Yodh is once dropped, *רָד* Judg. 19: 11 for *רָדָה*. Hhirik occurs with the second radical of *רָלַד* and *רָלַשׁ* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. *רָלַשְׁתָּם, רָלַשְׁתָּה, רָלַדְתָּה*.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, *וַיִּבְשֹׁהוּ* Nah. 1: 4 for *וַיִּבְשֹׁהוּ* Lam. 3: 33, *וַיִּבְשֹׁהוּ* Lam. 3: 53, *וַיִּבְשֹׁהוּ* 2 Chron. 32: 30 K'ri (K'thibh *וַיִּבְשֹׁהוּ*).

3. Three verbs have Vav in the Hithpael, *הִתְנַחֵל, הִתְנַחֵל, הִתְנַחֵל*; *ח* is assimilated to the following *י* and contracted with it in *נִתְנַחֵל* Ezek. 23: 48 for *נִתְנַחֵל* a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In *תִּתְנַחֵל* Ex. 2: 4 for *תִּתְנַחֵל* Yodh is rejected and its vowel given to the preceding letter, § 53. 3. *b*.

§ 151. 1. *הָלַךְ* and *הָלַךְ*. *הָלַךְ* to *go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were *הָלַךְ*. Thus, Kal inf. const. *לָלַךְ* (לָלַךְ), with suf. *לָלַכְתָּ* rarely *הָלַכְתָּ*; fut. *יִלְכֶּה* (once with the vowel letter *י* for *י*, *אִילְכֶּה* Mic. 1: 8, fem. pl. *יִלְכְּדוּ*), occasionally in poetry *יִלְכֶּה* (3 fem. sing. *יִלְכְּדוּ*; imper. *לֵךְ* (with *ה*, parag. *לָלַךְ*, or without the vowel letter *י*, *לָלַךְ*, fem. pl. *יִלְכְּדוּ* and *יִלְכְּדוּ*) once *הָלַכְוּ* Jer. 51: 50. Hiphil: *הוֹלִיךְ* once in the imper. *הוֹלִיכֵהוּ* Ex. 2: 9, and once in the participle *מְהַלְכִים* Zech. 3: 7 for *מְהַלְכִים*, § 94. *e*.

2. *אָסַף* to *gather* and *רָסַף* to *add* are liable to be confounded in certain forms. In the Hiphil future of *רָסַף*, *σ* is twice represented by the vowel letter *א*, *וַיִּרְסַף* 1 Sam. 18: 29, *וַיִּרְסַף* Ex. 5: 7; *אָסַף* drops its *א* in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, *וַיִּרְסַף* 2 Sam. 6: 1, *וַיִּרְסַף* Ps. 104: 29, *אָסַף* Mic. 4: 6, *אָסַף* 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. *a*. The apoc. Hiph. fut. of *רָסַף* when joined with the negative particle *אֵל* is accented on the penult, *אֵל-יִרְסַף* Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, *אֵל-יִרְסַף* Prov. 30: 6.

3. הוֹשִׁיבֵהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָהֶם from יָשַׁב *to dwell*, though Ewald derives it from שָׁוָה *to return*, as if for הוֹשִׁיבֵהֶם, and Kimehi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הָבֵאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִיאִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאֵשׁ synonymous with בִּישׁ". Alexander in loc.

הוֹמִיךְ Ps. 16:5, see §90.

AYIN VAV (וֵ) AND AYIN YODH (יֵ) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where *ā*, which arises from blending *ā* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָת for מָנָת, בָּשׁ for בָּשָׁת, רָב for רָבָה. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָם, מָת for מָנָת, בָּשׁ for בָּשָׁת, רָב for רָבָה, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְיָם, נָקִים for נִקְיָם, הִזְקֵם for הִקְלָם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָיִם, קָיִב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , קָיִם, קָיִב, comp. קָיִב.

3. In the Kal absolute infinitive and in the Niphal species a "similar softening of ו occurs, which, with the accompanying or preceding a , forms \bar{o} , § 57. 2. (5), קֹם ($k\bar{o}m = k\bar{a}um$) for קָיִם; נָקִים for נִקְיָם, the prefix usually taking the simplest of the long vowels \bar{a} ; רָקִים for רִקְיָם.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְיֹמוֹתָם, נִקְיֹמוֹתֶיךָ. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְיֹמוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{a} and \bar{i} , § 65. 2. 6, thus קָשֶׁב, קָשֶׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִקְשָׁב, נִקְשָׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוִד, or as י, e. g. קָיִם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּמָם, Pu. קוּמָם, Hith. הִתְקוּמָם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוּמָם for בְּקוּמָם: §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּלָל, Pu. בָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by לִיב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמָם	קוּמָם
3 f.	קָמָה	נָקָמָה	קוּמָמָה	קוּמָמָה
2 m.	קָמַתָּ	נָקָמַתָּ	קוּמָמַתָּ	קוּמָמַתָּ
2 f.	קָמַתְּ	נָקָמַתְּ	קוּמָמַתְּ	קוּמָמַתְּ
1 c.	קָמַתִּי	נָקָמַתִּי	קוּמָמַתִּי	קוּמָמַתִּי
Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמָמוּ	קוּמָמוּ
2 m.	קָמַתְּם	נָקָמַתְּם	קוּמָמַתְּם	קוּמָמַתְּם
2 f.	קָמַתְּן	נָקָמַתְּן	קוּמָמַתְּן	קוּמָמַתְּן
1 c.	קָמַנִי	נָקָמַנִי	קוּמָמַנִי	קוּמָמַנִי
INFIN. Absol.	קוּם	הִקְוּם	קוּמָם	
Constr.	קוּם	הִקְוּם	קוּמָם	
FUT. 3 m.	יָקוּם	יִקְוּם	יִקְוּם	יִקְוּם
3 f.	תִּקְוּם	תִּקְוּם	תִּקְוּם	תִּקְוּם
2 m.	תִּקְוּם	תִּקְוּם	תִּקְוּם	תִּקְוּם
2 f.	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי
1 c.	אֶקְוּם	אֶקְוּם	אֶקְוּם	אֶקְוּם
Plur. 3 m.	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
3 f.	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה
2 m.	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה
2 f.	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה
1 c.	נִקְוּם	נִקְוּם	נִקְוּם	נִקְוּם
IMPER. 2 m.	קוּם	הִקְוּם	קוּמָם	
2 f.	קוּמִי	הִקְוִי	קוּמָמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוּמוּ	קוּמָמוּ	
2 f.	קוּמְנָה	הִקְוֶינָה	קוּמֶינָה	
PART. Act.	קָם		מִקְוּם	
Pass.	קָם	נָקָם		מִקְוּם

AND AYIN YODH VERBS.

[illegible]

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָיָה*, *נָהַג*; so likewise in the following guttural verbs and forms, *גָּנַח* to *expire*, *רָחַח* Isa. 29:22, *רָצַח* Isa. 42:11, *אָרַב* to *be an enemy*, *עוֹרֵן* 1 Sam. 18:9 K'ri (K'thibh *עֵר*), *עָרַח* Jer. 4:31, which are confined to the Kal species, and in *רָחַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּזַח* Zech. 4:10, *נָח* Isa. 44:18 but *נָחַח* Lev. 14:42. It has Tsere in *נָחַח* to *die*, *נָחַח* Isa. 17:11 but *נָחַח* Jer. 50:3, and Hholem in *אֶזְרַח* to *shine*, *בֹּשַׁח* to *be ashamed*, *טוֹב* to *be good*, § 82. 1. a, and in *בָּאָח* Jer. 27:18, elsewhere *בָּאָח*, *זָח* Isa. 1:6, Ps. 58:4, elsewhere *זָחַח*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּשַׁחְתֶּם* Mal. 3:20. The following participles have Tsere, *לֹחֵח*, *לֹחֵץ*, *לֹחֵץ*, *לֹחֵץ*, the following have Hholem, *בוֹשִׁים*, *בוֹשִׁים*, *בוֹשִׁים* 2 Kin. 16:7 (comp. *קוֹמִיחָם* Ex. 32:25 in the Samaritan copy), elsewhere *קָמִים*.

3. The vowel letter א is written for א, § 11. 1. a, once in the preterite, *קָאָח* Hos. 10:14, and occasionally in the participle, *לָאָח* Judg. 4:21, *רָאָח* Prov. 24:7, *רָאָח* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *טָאָח* despising Ezek. 16:57, 28:24, 26, to be distinguished from *טָאָח* rowing Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, *רָאָח* Zech. 14:10 for *רָחַח*; the ancient versions favour the assumption, that *כָּאָרִי* Ps. 22:17 is in like manner for *כָּרִים* piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָח* Lev. 18:28, *רָבַח* Gen. 26:22, *טָבַח* Gen. 40:15, *הָרַח* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2. *וְלָחַח* Obad. ver. 16, *וְכָפַח* Am. 3:15, *וְנָחַח* Isa. 11:2, *וְנָחַח* Isa. 7:19 but *וְנָחַח* ibid., *וְנָחַח* Zech. 5:4, *וְלָחַח* ibid., where the feminine ending is ה, instead of ח; so in the passive participle, *וְנָחַח* Isa. 59:5 for *נָחַח*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בֹּשַׁח*, *בֹּשַׁח* Judg. 3:25, *לֹחַח*, *לֹחַח* and *לֹחַח*, *לֹחַח* Isa. 7:2, elsewhere *לֹחַח*, *לֹחַח* Isa. 30:2, which is not from *לָחַח* Josh. 2:16, elsewhere *טוֹב*, and with suff. *רוֹחֵח* Ezek. 10:17, *גֹּחֵח* Ps. 71:6, which is not the participle from *גָּחַח* (Gesenius), *גֹּחֵח* my breaking forth, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *אֶזְרַח* Isa. 60:1, *בֹּשַׁח*,

5. In a few instances *û* is found in the Hophal before Daghesth-forte or Sh'va, הִזְיָהּ Zech. 5:11, מָזָח Ezek. 41:9, 11 but הִזָּח Lam. 5:5, and in some editions הָסָם 2 Sam. 23:1, רָסַל Job 41:1, הָמָחוּ 2 Sam. 21:9, though others read הָסָם, רָסַל, הָמָחוּ.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב *to render liable*, עָבַל *to do wickedly*, עָבַר *to blind*, מָהַח *to pervert*, נָשַׁח *to cry for help*, הִצְטַחַר Josh. 9:12, הִצְטַחַר Josh. 9:4; so also קָנַס fut. יִקְנֹס and יִקְנֹס, קָנַח fut. יִקְנֹחַ, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַח *to sustain*, טָאָחַח Isa. 14:23, מָטָחַח Isa. 22:17, מָוַחַח Hab. 2:7, רָפַחַח Job 16:12 but רָפַחַח Jer. 23:29, קָרַח Num. 24:17 and מָקַחַח Isa. 22:5, הִטָּחַח Isa. 17:11; יִטָּחַח Isa. 15:5 is for: יִטָּחַח, § 57. 1; יִטָּחַח Job 39:3 is perhaps for יִטָּחַח from יָטַח, comp. אָסַח Ps. 139:8 for אָסַח, § 88, though Gesenius conjectures that it is an erroneous reading for אָסַח from אָסַח. The only Hithpael formed by a like reduplication is הִתְחַלַּח Esth. 4:4, elsewhere הִתְחַלַּח.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִצְוֹרְחָהּ, הִקְוֹרְחָהּ, הִתְוַנְנְחָהּ, הִתְוַנְנְחָהּ. Hholem is changed to *û* before the doubled letter in the contracted form, וְכֹנְנָהּ Job 31:15 for וְכֹנְנָהּ, § 61. 3. Fürst explains וְכֹנְנָהּ Isa. 61:6 as in like manner for וְכֹנְנָהּ, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בִּוְשַׁסְתָּ Am. 5:11 is probably a variant orthography for בִּוְשַׁסְתָּ, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָחַח Eccles. 1:15, מָרַחַח Jer. 22:14. Reduplicated biliteral, פָּלַחַח 1 Kin. 20:27. The third radical reduplicated, הִזָּלַח *to be born*, בִּוְנַחַח Ezek. 28:13, Ps. 37:23, הִרְוַחַח Ps. 75:11 and מְרוּחַח Neh. 9:5, רָרַחַח Isa. 16:10, יִרְוַחַח Job 26:11, מְשֻׁרַחַח Ezek. 38:8.

5. הִפְצֹחַח Jer. 25:34 is an anomalous preterite from פָּוַח *to scatter*, with ח prefixed and inflected after the analogy of Niphal; some copies have the noun הִפְצֹחַח *your dispersions*.

In וְהִטָּחַח Ezek. 36:11 for וְהִטָּחַח from טָח, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb טָחַח, e. g. וְהִטָּחַח. On the other hand, in וְהִתְחַחַח Ex. 2:9 from חָח, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמָּאָח, מָאָח.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מָצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצֵא for מֵצֵא, נִמְצֵא for נִמְצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא, מִצֵּא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מִצֵּאתָ, מִצֵּאתִי.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתָ, הִמְצֵאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵאנָה, תִּמְצֵאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל"ה verbs, between which and א"ה verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpacl, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHI'L.	HITHPA'EL.
PRET. 3 m.	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךָ	הִתְמַלֵּךְ
3 f.	מָלְכָה	נִמְלְכָה	מָלְכָה	הִתְמַלְכָה	הִתְמַלְכָה
2 m.	מָלַכְתָּ	נִמְלַכְתָּ	מָלַכְתָּ	הִתְמַלַּכְתָּ	הִתְמַלַּכְתָּ
2 f.	מָלַכְתְּ	נִמְלַכְתְּ	מָלַכְתְּ	הִתְמַלַּכְתְּ	הִתְמַלַּכְתְּ
1 c.	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִתְמַלַּכְתִּי	הִתְמַלַּכְתִּי
Plur. 3 c.	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִתְמַלְכוּ	הִתְמַלְכוּ
2 m.	מָלַכְתֶּם	נִמְלַכְתֶּם	מָלַכְתֶּם	הִתְמַלַּכְתֶּם	הִתְמַלַּכְתֶּם
2 f.	מָלַכְתֶּן	נִמְלַכְתֶּן	מָלַכְתֶּן	הִתְמַלַּכְתֶּן	הִתְמַלַּכְתֶּן
1 c.	מָלַכְתֶּנּוּ	נִמְלַכְתֶּנּוּ	מָלַכְתֶּנּוּ	הִתְמַלַּכְתֶּנּוּ	הִתְמַלַּכְתֶּנּוּ
INFIN. Absol.	מִלֵּךְ	נִמְלֵךְ	מִלֵּךְ	הִמְלִיךְ	
Constr.	מֵלֶכֶת	הִתְמַלֵּךְ	מֵלֶכֶת	הִתְמַלֵּךְ	הִתְמַלֵּךְ
FUT. 3 m.	יִמְלֹךְ	יִמְלֹךְ	יִמְלֹךְ	יִמְלִיךְ	יִתְמַלֵּךְ
3 f.	תִּמְלֹכָה	תִּמְלֹכָה	תִּמְלֹכָה	תִּמְלִיכָה	תִּתְמַלֵּךְ
2 m.	תִּמְלֹכְתָּ	תִּמְלֹכְתָּ	תִּמְלֹכְתָּ	תִּמְלִיכְתָּ	תִּתְמַלֵּכְתָּ
2 f.	תִּמְלֹכְתְּ	תִּמְלֹכְתְּ	תִּמְלֹכְתְּ	תִּמְלִיכְתְּ	תִּתְמַלֵּכְתְּ
1 c.	אֶמְלֹךְ	אֶמְלֹךְ	אֶמְלֹךְ	אֶמְלִיךְ	אֶתְמַלֵּךְ
Plur. 3 m.	יִמְלְכוּ	יִמְלְכוּ	יִמְלְכוּ	יִמְלִיכוּ	יִתְמַלְכוּ
3 f.	תִּמְלֹכְנָה	תִּמְלֹכְנָה	תִּמְלֹכְנָה	תִּמְלִיכְנָה	תִּתְמַלְכְנָה
2 m.	תִּמְלֹכְנֶם	תִּמְלֹכְנֶם	תִּמְלֹכְנֶם	תִּמְלִיכְנֶם	תִּתְמַלְכְנֶם
2 f.	תִּמְלֹכְנֶן	תִּמְלֹכְנֶן	תִּמְלֹכְנֶן	תִּמְלִיכְנֶן	תִּתְמַלְכְנֶן
1 c.	נִמְלֹכָה	נִמְלֹכָה	נִמְלֹכָה	נִמְלִיכָה	נִתְמַלֵּכָה
IMPER. 2 m.	מִלֵּךְ	הִתְמַלֵּךְ	מִלֵּךְ	הִתְמַלֵּךְ	הִתְמַלֵּךְ
2 f.	מִלְכִי	הִתְמַלְכִי	מִלְכִי	הִתְמַלְכִי	הִתְמַלְכִי
Plur. 2 m.	מִלְכֶם	הִתְמַלְכֶם	מִלְכֶם	הִתְמַלְכֶם	הִתְמַלְכֶם
2 f.	מִלְכֶן	הִתְמַלְכֶן	מִלְכֶן	הִתְמַלְכֶן	הִתְמַלְכֶן
PART. Act.	מֹלֵךְ		מֹלֵךְ	הֹמְלֵךְ	הֹמְלֵךְ
Pass.	מִלְכָה	נִמְלָה			

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *רָאָה*, *רָאָה*, *רָאָה*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *רָאָה* Job 1:21 for *רָאָה*, *רָאָה* Num. 11:11, *רָאָה* Judg. 4:19, *רָאָה* Job 32:18, *רָאָה* 1 Sam. 25:8 for *רָאָה*; fut. *רָאָה* and *רָאָה*; *רָאָה* Deut. 28:57 part. fem. sing. for *רָאָה*; *רָאָה* Job 41:17 for *רָאָה*; const. inf. with prep. and suff. from *רָאָה*. Niph. pret. *נִרְאָה* Josh. 2:16, *נִרְאָה* Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *רָאָה* Gen. 20:6 for *רָאָה*, *רָאָה* 1 Kin. 12:12 for *רָאָה*, *רָאָה* 2 Kin. 13:6, *רָאָה* Jer. 32:35, *רָאָה* Ps. 141:5, *רָאָה* Ps. 55:16, *רָאָה* 1 Kin. 21:29, Mic. 1:15, *רָאָה* 2 Sam. 5:2, and in three other passages; *רָאָה* Ruth 3:15 is Hiph. imper. fem. for *רָאָה*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *רָאָה* Ps. 139:20 for *רָאָה*, *רָאָה* Jer. 10:5 for *רָאָה*, *רָאָה* imp. for *רָאָה*, *רָאָה* Eccles. 10:5 Kal part. fem. for *רָאָה*, *רָאָה* 1 Sam. 14:33 for *רָאָה*, *רָאָה* Neh. 6:8 Kal part. with suff. for *רָאָה*, *רָאָה* Ezek. 47:8 for *רָאָה*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *רָאָה* Ex. 2:20 Kal imp. for *רָאָה* and *רָאָה* Cant. 3:11 for *רָאָה* from *רָאָה*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *רָאָה*, receiving (־) before *ה*, *כ*, and *ן*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *רָאָה*, *רָאָה*, *רָאָה* Pi. inf. *רָאָה*, *רָאָה* Kal inf. for *רָאָה*, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *רָאָה*, *רָאָה* Ps. 41:5, *רָאָה* 1 Sam. 23:15, but *רָאָה* Isa. 56:12. Tsere is rejected *רָאָה* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *רָאָה* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *רָאָה* Ps. 60:4 for *רָאָה*, *רָאָה* Jer. 19:11 for *רָאָה*, *רָאָה* Ps. 4:7 for *רָאָה*, § 3. 1. *a*, *רָאָה* Jer. 49:10 for *רָאָה*, *רָאָה* 1 Kin. 22:25, 2 Kin. 7:12 for *רָאָה*, *רָאָה* Job 8:21 for *רָאָה*.

2. Sometimes *א* remains, but the vowels are those of *לֶה* forms, *רָאָה* Ps. 119:101 for *רָאָה*, *רָאָה* Eccl. 8:12, 9:18, Isa. 65:20 for *רָאָה*, *רָאָה* 1 Sam. 22:2, Isa. 24:2, *רָאָה* Eccl. 7:26, *רָאָה* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *רָאָה*, *רָאָה* Ps. 143:3 for *רָאָה*, *רָאָה* Jer. 51:34 for *רָאָה*, *רָאָה* 2 Kin. 2:21 for *רָאָה*, *רָאָה* Jer. 51:9 for *רָאָה*, *רָאָה* Job 39:21 for *רָאָה*, *רָאָה* Deut. 28:59 Hiph. pret. for *רָאָה*, *רָאָה* Ps. 135:7 Hiph. part. const. for *רָאָה* from *רָאָה*; to which may be added *רָאָה* Ezek. 23:49. *רָאָה* Jer. 50:20, with *י* inserted as in *לֶה* verbs.

Kal passive participle, e. g. קָלִי ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה , § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הָ .

In the futures and participles it stands for *ē*, and is pointed הֶ .

In the imperatives it stands for *ē*, and is pointed הֵ .

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ , in the Hiphil and Hophal הִי , in the Niphal and Piel הִי or הִי . There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹת .

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹת , occurring in all the species, is best explained by assuming *ו* to be radical (comp. רָצוּת Ezek. 28: 17 as an alternate of רָצוּת) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְתִּי Job 3: 25, the reduplicated forms of three verbs, נָצַח , מָטַחְתִּי , הִשְׁתַּחֲוִה , and the peculiar form, נָצַחְתִּי Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, פָּצַח for פָּצַחִי . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י , will again form *e*. In the future this becomes *ē* (הֶ) in distinction from the ending *ē* (הֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י , particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתֵּיר*, *יִהְיֶה*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *הִסְתִּיר* for *הִסְתֵּיר*, *הִסְתֵּיר* for *הִסְתִּיר*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *ב*, *הִסְתִּירָה* for *הִסְתֵּירָה*, to which is further appended the softened ending *ה*, thus *הִסְתִּירָהּ*, in pause *הִסְתִּירָהּ*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *יְשׁוּעָה*, *פְּלִלְיָה*, *אִי־לָמָּה*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *הִסְתִּירָהּ* for *הִסְתֵּירָהּ*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *הִסְתִּירָהּ*, *הִסְתִּירָהּ*, *הִסְתִּירָהּ*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *הִסְתִּירָהּ*, *הִסְתִּירָהּ* from *הִסְתִּירָהּ*, *הִסְתִּירָהּ* from *הִסְתִּירָהּ*. The preterite 3 fem. takes its simple form, e. g. *הִסְתִּירָהּ* or *הִסְתִּירָהּ*, and in pause *הִסְתִּירָהּ*.

§ 170. The Lamedh He verbs will be represented by *הִסְתִּיר* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָה
2 m.	בָּלִית	נִבְלִית	בִּלִית
2 f.	בָּלִית	נִבְלִית	בִּלִית
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִיתֶם
2 f.	בָּלִיתֶן	נִבְלִיתֶן	בִּלִיתֶן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִינוּ
INFIN. <i>Absol.</i>	בָּלַה	נִבְלָה	בִּלָּה
<i>Constr.</i>	בָּלוֹת	הִבְלוֹת	בִּלוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אִבְלֶה	אִבְלֶה	אִבְלֶה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בָּלַה	הִבְלָה	בִּלָּה
2 f.	בָּלִי	הִבְלִי	בִּלִי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בִּלִינָה
PART. <i>Act.</i>	בָּלָה		בִּבְלָה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

THE VERBS.

[illegible]

SHORTENED FUTURE AND IMPERATIVE.

§ 171. 1. The final vowel ה_ is rejected from the futures when apocopated or when preceded by Vav conversive. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Patah is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.		PIEL.		HIPHIL.		HITHPAEL.
Future.	יִגְלֶה		יִגְלֶה		יִגְלֶה		יִגְלֶה		יִתְגַּלֶּה
Apoc. Fut.	יִגֵּל or יִגְלֵ		יִגֵּל		יִגֵּל		יִגֵּל		יִתְגֵּל
Vav. Conv.	וַיִּגְלֵ or וַיִּגְלֶ		וַיִּגֵּל		וַיִּגֵּל		וַיִּגֵּל		וַיִּתְגֵּל

2. The final vowel ה_ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גַּלֶּה, Hiphil. הִגֵּל for הִגְלֶה, Hithl. הִתְגֵּל for הִתְגַּלֶּה.

REMARKS ON LAMEDH HE VERBS.

§ 172. 1. Kal preterite: The third person feminine rarely occurs with the simple ending ה_, קָשָׁה Lev. 25: 21, היה 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִלָּאָה Ezek. 24: 12, הִרְצָה Lev. 26: 34, and Hophal, הִקָּסָה Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִסְרִיהַ Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, הִסְרִיהַ Deut. 32: 37, נָסְרִיהַ Ps. 73: 2 K'ri; so in the imperative, אֲסִירִי Isa. 21: 12; future, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, יִסְרִי, Niphal preterite, נִסְרִיהַ, Piel future, יִסְרִי, Hiphil future, יִסְרִי, imperative, הִסְרִי for הִסְרִי.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of ה_, בָּנוּ, גָּבֹהּ, הָרִי, מָרוּ, קָשָׁה, קָנוּ, רָאוּ, שָׁהוּ, and in a few instances the feminine termination is added, אָלֹהַ, אָלֹהַ, שָׁלֹחַ. There are also examples of the omission of this termination from the construct infinitive, בָּשָׂה and גָּבֹהַ, קָנָה, רָאָה, שָׁהוּ; once it has the form הָאִיהַ Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, תִּרְאֶה Dan. 1: 13, תִּבְצֶה Josh. 7: 9, וַיִּבְצֶה Josh. 9: 24, תִּהְיֶה Jer. 17: 17; so in the Piel, תִּבְצֶה Lev. 18: 7 ff.; and, on the other

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* (accent on the ultimate) Ps. 39:14 is for *הִרְבֵּה*, the same word Isa. 6:9 is from *הִרְבֵּה*, § 140. 5.

5. Hophal infinitive absolute: *הִפְּחֵה* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶהוּ*, infin. *הִשְׁתַּחֲוֶה*, and once with suff. *הִשְׁתַּחֲוֶהוּ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוֶה* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav conversive: *וַיִּהְיֶה*, *וַיִּהְיֶה*, *וַיִּהְיֶה*, or with Kamets in the accented syllable, *וַיִּהְיֶה*, so always in pause, *וַיִּהְיֶה*, *וַיִּהְיֶה* Gen. 24:65.

4. The shortened imperative: *הִתְחַלֵּץ*, *הִתְחַלֵּץ*.

§ 177. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *בְּהִיּוֹת*, *בְּהִיּוֹת*, though without a prefix it is *הִיּוֹת*, once *הִיּוֹת* Ezek. 21:15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וַיִּהְיֶה*, is for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11:3, where the second radical appears as *ו*, which it sometimes does in the imperative, *הִיּוֹת* and *הִיּוֹת* Gen. 27:29 or *הִיּוֹת* Job 37:6, and in the participle *הִיּוֹת* Neh. 6:6, Eccl. 2:22, fem. *הִיּוֹת* Ex. 9:3.

2. *חָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָיִי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form *חָיִי* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forse omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָאָה* Ezek. 43:27, *אָחָא* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָוָא* 2 Chron. 26:15, *חָבָא* Prov. 1:10 from *אָבָה*, *נִחָא* Deut. 33:21 from *אָחָה*, *וַיִּחָלָא* 2 Chron. 16:12, *רָשָׂא* Lam. 4:1, *שָׂא* 2 Kin. 25:29, *רָשָׂא* Eccl. 8:1, *תָּלָאָה* 2 Sam. 21:12 K'ri for *תָּלָהָה* Hos. 11:7, Deut. 28:66 for *תָּלָהָה*, § 56. 4, *חָמָאָה*, *חָמָאָה* 2 Sam. 11:21 from *חָמָה*; the vowels are those of Lamedh Aleph verbs in *אָחָה* Jer. 3:22 for *אָחָה* 1 Kin. 17:14 for *אָחָה*, *חָקָה* Dan. 10:14 for *חָקָה*; and the full Lamedh Aleph form is adopted in *חָפָאָה* Hos. 13:15 for *חָפָהָה*.

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פֿ"נ and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ר and ל"ה the ר is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"א verb may appear with a ל"ה form, or an ע"ר verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, כָּבַד means *to shut up or restrain*, and כָּבֵד means *to be finished*: yet a few כָּבֵד forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from כָּבַד, but assimilated in inflection to the כָּבֵד paradigm. On the other hand, קָרָא means *to call*, and קָרַח means *to meet*; but so many קָרַח forms are found with this latter signification that it seems necessary to assume a second root קָרַח having that

meaning. The verb *to run* is ordinarily רוץ; but רוץ Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רוץ of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טב; פחד Kal pret. *to fear*, the fut. and imper. from פח; רבץ Kal pret. and inf. *to spit*, fut. from רצץ; נשץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נשץ; נאץ Kal pret. *to be alienated*, fut. from נאץ; נאץ K. pret. *to be a prince*, fut. from נאץ; רבץ Kal pret. and inf. *to be many*, fut. from רבץ which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from רחם, which is also used in the future; דבץ *to counsel*, borrows its Kal imper. from דבץ; קוץ Kal fut. *to awake*, pret. from the Hiphil of קוץ, which is also used in inf. imper. and fut.; נאץ *to place*, the reflexive is expressed by הנאץ from נאץ; שקה *to drink*, the causative is השקה from שקה; רבץ is used as the causative of בוש *to be ashamed*, as well as הבריץ from הבריץ; הלה *to go*, derives many of its forms from הלה; דה *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פריש *he spread*, Job 26: 9, where the original Pattabh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. פרש *he*

shall waste it, Ps. 80:14. Pual pret. רִטַּשׁ *it freshened*, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִטַּשׁ; part. מִתְרַסֵּס *scaled off* or *resembling scales*, Ex. 16:14, מְכַרְבֵּל *clothed*, 1 Chron. 15:27. Hiphil pret. הִתְזַוְּרוּ *they stunk*, Isa. 19:6 for הִתְזַוְּרוּ as נִתְמַדְדוּ for נִתְמַדְדוּ, derived from זָוַה *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָוַה, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׂתָּאֶזְלָה *I will turn to the left*, Gen. 13:9; תִּשְׁמְאֵלְךָ Isa. 30:21, part. מְשִׁמְאֵלְךָ 1 Chron. 12:2 from טָמַא *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהִשְׁמָלְךָ 2 Sam. 14:19, הִשְׁמָלְךָ Ezek. 21:21. To these may be added the form, which occurs several times in the K'thiibh מַחְצְרִים 1 Chron. 15:24, etc., and מַחְצְרִים 2 Chron. 5:12, for which the K'ri substitutes מִחְצְרִים or מִחְצְרִים. As it is a denominative from הִצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מִחְצְצָרִים; the other, if a genuine reading, is probably to be read מִחְצְרִים.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be prinitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטיל, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ī*, *ō*, and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מָעַט *a little* prop. *paucity*, שְׁבֵט *honey*, אָדָם *man*; *ā*, אֶזְרָל *strength*, כְּתָב *writing*, שְׁאָר *residue*; *ē*, שֵׁכֶם *shoulder*, סִנֵּה *bush*; *ē*, הוֹלֵל *howling*, בָּאָב *grief*, זָאָב *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּיאָ *a valley*, שְׁוֵאָ *vanity*, חַטָּא *sin*, לְרֵהָ *spikenard*, קִשְׁטָ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְוִיָּה, and in pause, § 65, בְּרֵם, בְּרֵם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, אֶצְבֵּץ *finger* for אֶצְבֵּץ *lattice*, אֶזְבֵּץ *belt*, אֶזְבֵּץ *arm*, אֶזְבֵּץ *and yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶמְלֵי *emptiness*, שְׁבוּיָ *bereavement*, עֶזְרָל *strength*, צְדָקָ *righteousness*, עֶזְרָ *help*, גְּדָלָ *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גְּבִירָ *lord* from גָּבַר *to be mighty*, אֶמָּן *man* from אָמַן *to be sick*, גְּבִילָ *boundary*, נְסִיָּה *libation* prop. *pouring out*, עֶמְקָ *valley* prop. *depth*, חֶמְץָ *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אֶמָּן and אֶמָּן *man*, נְסִיָּה

and נִצַּח *plant*, פָּלִיא and פָּלִיא *prison*, בָּרֶחַק and בָּרֶחַק *thumb*, נֶחֱם and נֶחֱם *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָנַח and קָנַח, § 87, קָנַח and קָנַח. (4.) The fact that Segholates may arise alike from קָנַח and קָנַח, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramaean, and both to the Hebrew Segholates, e. g. שֶׁפָּרַד *servant*, Aram. שֶׁפָּרַד, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א" roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. c, אֶמֶן *fidelity* for אֶמֶן, אֶזְרִי *girdle* for אֶזְרִי.

גuttural and גuttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, אֶמֶן *confidence*, שִׁמְעַן *hearing*, גִּבְעָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעַר *young man*, נָעַר *youth*, פָּחַד *fear* but אֶתֶּן *tent*, אֶתֶּן *bread*.

י and נ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, פֹּדֵם *produce* for פֹּדֵם, פֹּדֵם *familiarity* for פֹּדֵם, נִשְׁאֵר *elevation* for נִשְׁאֵר, נִשְׁאֵר *lamentation* for נִשְׁאֵר, particularly in feminines and secondary derivatives; thus, חָמָה, שָׂדֶה, נֶשֶׁת drop an initial Yodh, and קָנַח an initial Nun. Nun may also experience assimilation when it is a second radical, אֶתֶּן *anger* for אֶתֶּן, בֹּס *cup* for בֹּס.

נ and נ roots. In Segholates נ is preceded by Kamets פֶּנֶל (according to Kimchi פֶּנֶל in Ezek. 28 : 18) *wickedness*, מִדְּבָר *midst*, unless the last radical is a guttural, רָגַח *space*; נ is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בֶּרֶךְ *brand* for בֶּרֶךְ, אֶרֶץ *island* for אֶרֶץ, מַיְמֵי *watering* for מַיְמֵי, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סִבָּה *bush*, בִּיבָה *weeping*, חֲבָה *thought*. When י appears as the radical, it prefers the form בִּיבָה *weeping*, פֶּרֶי *fruit*, כֶּסֶף *vessel*; י retains its consonantal character in סִבָּה *winter*, מִיבָה *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, דִּי (for d'yāū) *ink*, אֶתֶּן *antelope*. In Segholates י quiesces in Shurek, § 57. 2. (1), שִׁמְעַן *swimming* for שִׁמְעַן, פֶּחַח *emptiness*; the lexicon of Gesenius contains the forms מִיבָה *garment*, מִיבָה *end*, מִיבָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מִיבָה, מִיבָה, מִיבָה.

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cipal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטיל, קטיל, קטיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory*, *that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in קטן verbs they have superseded the regular formation, § 153. 1, קטן for קטן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קטן *Abib*, *the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, קטן *δὲ ἀδικεῖν*, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. קטן roots are restricted to forms with *i*, in which the radical *ī* quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, טָהָר and טְהִיר *field*, רָחָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דֶּג, מָרָה *mark* for מֶרָה, עֵץ *tree* for עֶצָה, בֶּן *son* for בִּנְיָה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְעִי *meek*, or *ē*, מְעִי *secure*.

3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוֹטֵל, קִטֵּל, קִטֵּל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹרֵם *signet-ring prop. sealer*, אוֹיֵב *enemy, one practising hostility*, שׂוֹרֵץ *fox prop. digger*, פִּיֵּץ *hammer prop. pounder*, הַיֵּץ *morning-star prop. shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, הַבֵּל *sailor prop. rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter prop. former*, כּוֹבֵס *fuller*, כּוֹהֵן *priest*, בֹּרֵם *vine-dresser*, סוֹחֵר *merchant*, כּוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹעֵר *porter prop. gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עֵינֵב and עֵנֵב *pipe*, גּוֹמֵץ *pit*.

c. עֵ roots. The contraction of עֵ and the quiescence of עִ roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from עֵ roots are סֵב, סֵב, סֵב, סֵב, §183. b. Of these סֵב = סֵבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, פֹּר *purity*, רֵב *multitude*, חֵם *integrity*, לוֹ *yoke*; and סֵב = סֵבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, חֵם *perfect*, חֵם *feast*; while סֵב and סֵב may arise indifferently from either, מֵץ *rotteness* is an abstract noun for מֵרֵץ, but רֵדֵן *tender* is an adjective for רֵדֵן, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; לֵב *heart* is for the dissyllable לֵבֵב, but חֵן *favour* for the monosyllable חֵן.

וִ roots and וִ roots. Nouns from quiescent וִ and וִ roots may be divided into three pairs of forms, לֵב, קוֹם; לֵב, קוֹם; לֵב, קוֹם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, לֵב *strife*, טוֹב *goodness*, the first pair

to the first species of dissyllables, לָשׁ *poor*, יָרָא *proud*, אֱלֹהִים *God* prop. *the mighty one*, and the second pair may belong to either, רֵישׁ = רֵישׁ *poverty*, רֵיק = רֵיק *empty*, אֶזְרָא = אֶזְרָא *strength*, טוֹב = טוֹב *good*.

CLASS II.—*Nouns with reduplicated radicals.*

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, הַקָּשׁ *very weak*, בְּפִתָּה *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, מְלִצִּיטָּה *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אֶבֶר *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, חָרָשׁ (= חָרַשׁ) *workman*, נֹבֵחַ *cook*, מַלְיָח *seaman* (from מַלַּח *salt*), סֹבֵל *bearer of burdens*, צַיֵּד *hunter*, קַשָּׁת *bowman*. גַּנָּב *thief*, not a mere equivalent to גִּנֵּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קִטֵּל is applied to deformities and defects, physical or moral, אֵפֶס *dumb*, גִּבֵּן *hump-backed*, יָהִשׁ (= יָהִשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶח *lame*, קַרְחַת *bald*, נֶפֶשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָמַזַּח and קִמְזוּשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שְׁחֹרֹר *the Nile* prop. *very black*, צִירֹן *prison*, בִּירְדוֹר *spark*, בִּירְדוֹר *battle*, בִּירְדוֹר *spark*.

d. The following double the third radical in place of the second, בְּרִיחָה *brood*, בִּרְיָן *green*, שָׁמֵן *quiet*, נֶאֱמָה *comely* from נָאָה, the last radical appearing as ו, § 169, אֶמְלֵל *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. ע" and more rarely ע" roots reduplicate the biliteral formed by their contraction, גִּלְגָּל *wheel* prop. *roller*, מְרִיחָה *frightful*, גִּירָה *girt*, קִרְיָה *crown of the head* prop. *dividing* (the hair); so fem. מְלִיחָה *severe pain*, מְלִיחָה *casting down*, מְלִיחָה *skull*, and plur. כַּלְסָּוִת *baskets*, מְלִיחָה *turning*

upside down from שָׁחַת = שָׁחַת (sing. לִשְׁחָת) *loops* and לִשְׁחָת (sing. probably לִשְׁחָת = לִשְׁחָת) *winding stairs* from שָׁחַת = שָׁחַת ; a root שָׁח is need- lessly assumed by Gesenius. Sometimes the harsh concurrence of con- sonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עָרָר and עָרָר *stark naked, totally destitute*, קִלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כֹּבֵשׁ *star* for כִּבְשָׁה, כִּבְשָׁה *bands worn on the forehead* for כִּבְשָׁה, קִלְקַל (with the ending ון added) *ignominy* for קִלְקַל, בָּבֶל *Babylon* for בִּבְלָה, or its assimilation to the succeeding consonant, בָּבֶל *something circular, a circuit* for בִּבְלָה. The second member of the redup- lication suffers contraction or change in שֶׁרֶשֶׁת *chain* for שֶׁרֶשֶׁת and מִרְבֵּעַ *floor* for מִרְבֵּעַ.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲבַץ *folding the hands*, תְּלִים *retribution*, שִׁקְוָה *abomination*, and in the plural כְּפָרִים *atonement*, פְּקֻדִּים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְחַלַּף *melting* from חָלַף, הִתְחַלַּף *cessation* from the חָל root, נִפְחָל *restlessness*: נִפְחָל when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. ב"ב roots reduplicate the biliteral to which they are contracted, הִתְחַלַּף *inflammation*, תְּשַׁעֲשַׁע *delight*.

c. A few roots, which are either ב"ב or ב"ב guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, תְּחַלְחֹל *thorn-hedge*, פָּאדָד (= פָּאדָד) *ruddy glow*, תְּמַרְמָרִים *upright columns* designed for way-marks, תְּשַׁחֲשַׁח *horror*, נִפְחָל *adulteries*, גִּבְנָנִים *ridges*, also with *ō* or *ē* in the last syllable, נִתְחַנַּח *acquiescence*, נִתְחַנַּח *pasture*, כְּגִידִיר *shower*, כְּגִידִיר *obscuration*, תְּשַׁחֲשַׁח (K'thibh תְּשַׁחֲשַׁח) *tapestry*, תְּשַׁחֲשַׁח *dark*. The concurrence of consonants is relieved in שְׁבַלְבַּל *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, מְכַתְּמָה *complete opening*, יְפֵה־פִיָּה *very beautiful*, or more particularly repeti- tion, תְּשַׁחֲשַׁח *twisted* prop. *turning again and again*, תְּשַׁחֲשַׁח *slippery*, עֲקָלָק *crooked*, פְּתָלָה *perverse*, מִשְׁכָּחָה *mixed multi- tude* prop. *gathered here and there*, הִכְרַבְּרוֹת *spots or stripes*, הִשְׁרַבְּרוֹת *moles* prop. *incessant diggers*. As energy is con- sumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָמִים *reddish*, יִרְקִיק *greenish*, שְׁחָדָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצֹצְרָה *trumpet* for חֲצֹרְצָרָה, and probably עֲזֹזָל Lev. 16:8 for עֲזֹלָל.

b. פִּי roots drop their initial radical, הַבְּתָּרִים *gifts* from בָּתָּר, צִאצְּאִים *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבָב *utterly deceitful*, אֲבָר *violent*, אֲרִיחַ (= אֲרִיחַ) *perennial*, אֲזָחָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמֶךְ *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲחָרָה *declaration*.

a. This form corresponds with أَفْتَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִכָּל (= אֲרָבָל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעָה Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצָּלָה *deliverance* from נָצַל, הִנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטֵל, מַסְוֵב, תַּבְּלָל, תַּאֲשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before \bar{e} , \bar{z} , and \bar{a} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, כֹּאֵל *food*, מִשֵּׁב *planting*, מִשֹּׂר *saw*, הַחֵם *a species of bird*, גֵּהֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , § 63. 1. *b.* מְהָר *depth*, מְרֵב *chariot*, מְרַקֵּם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מוֹבֵחַ *musical instrument*, מִסְפָּר *number*, מִלְקוֹשׁ *garment*, מִשְׁקוֹף *roof*. A few words have \bar{a} in the ultimate, מְהַלֵּחַ *harp*, מְחַנֵּק *strangling*. The insertion of Daghesht-forte separative in the first radical is exceptional, מְקַלֵּשׁ *Ex. 15: 17*; מְמַלֵּחַ *Job 9: 18*; מְמַלֵּחַ *Joel 1: 17*.

b. פִּי roots. The first radical appears as פ resting in Hhirik or Tsere, מִישֹׁר *rectitude* and מִישֹׁר *rectitude*, מִישֹׁר *new wine*, מִישֹׁר *south*, or as פ resting in Hholem or Shurek, מִישֹׁר *appointed time*, מִישֹׁר *correction*, מִישֹׁר *sojourner*, מִישֹׁר *sorrow*. In a few instances it is rejected, מִישֹׁר *world*, or assimilated to the following radical, מִישֹׁר *bed*, מִישֹׁר *knowledge*.

נִי and נִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִישֹׁר *citadel*, מִישֹׁר *sound place*, מִישֹׁר *ocean*, מִישֹׁר *living thing*, or more commonly a pretonic Kamets or Tsere, מִישֹׁר *luminary*, מִישֹׁר *strife*, מִישֹׁר *race*, מִישֹׁר *adversary*. The feminine form is almost always adopted after ה, מִישֹׁר *salvation*, מִישֹׁר *oblation*.

נִי roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{e} , or \bar{o} , § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִישֹׁר *tribute* for מִישֹׁר *bitterness* for מִישֹׁר *defilement* for מִישֹׁר *fear* for מִישֹׁר *mast* for מִישֹׁר; more frequently it receives a pretonic Kamets or Tsere, מִישֹׁר *covering*, מִישֹׁר *shield*, מִישֹׁר *fortress*, מִישֹׁר *anguish*. In מִישֹׁר *running*, the short vowel of the perfect root is preserved by means of Daghesht-forte in the first radical. ה is almost always followed by the feminine ending, מִישֹׁר *folly*, מִישֹׁר *beginning*, מִישֹׁר *prayer*.

נִי roots. The ultimate has ה, מִישֹׁר *disease*, מִישֹׁר *pasture*, which is apocopated in a few words, מִישֹׁר *lifting up*, מִישֹׁר *higher part*, מִישֹׁר and מִישֹׁר *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c.* מִישֹׁר *ascent*, מִישֹׁר *commandment*, מִישֹׁר *hope*, מִישֹׁר *weariness*. Before the feminine termination ה the final radical appears as quiescent פ or פ, מִישֹׁר *interest*, מִישֹׁר *whoredom*, מִישֹׁר *encamping*, מִישֹׁר *pasture*. Yodh is retained as a consonant after \bar{a} , מִישֹׁר *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מִישֹׁר *didactic psalm prop. instructor*, מִישֹׁר *chaff prop. what falls off*.

2. The instrument *by which* it is done, מִישֹׁר *key* from

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשּׁוֹר *saw* from נָשָׂר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִכְּבֵן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדָּה *sickness*, מִשְׁגָּה *error*, מִישָׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטֵל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוּחַ *booty* from לָקַח *to take*, מִשְׁמִינִים *fat things* from שָׁמַן *to be fat*, מִצְעָר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מִאֲזֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִאֲכָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמָּכָר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּה *Jephtha*, but rarely in forming appellatives, אֶדְרִיב *adversary* prop. *contender*, אֶסְרִיב *apostate* prop. *departer*, יִלְקִיט *bag* prop. *gatherer*, יֹקִים *living thing* prop. *that (which) stands*, יִצְדֵּק *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְּוֹר *oak* prop. *that (which) endures*, תִּכְרִיךְ *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְּיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תִּבְנוֹן *understanding*, תִּמְרוֹר *bitterness*, תִּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּבָה *salvation*, תְּפָאֳרָה *beauty*, תְּרִמְיָה *fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ו appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרֵי *after*, ראשֹׁן *first* from ראש *head*, תִּיכוֹן *middle* from תִּכּוֹן *midst*, נְחֹשֶׁתָן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִשְׁלוֹן, e. g. עִקְרוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדוֹן *destruction*, פְּדוֹנוֹן *dominion*, נִשְׁתָּרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, שַׁבְּתוֹן *a great sabbath*, זָדוֹן *proud*, זִדְּוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשְׁרֹון *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זִבְדִּינוֹן. See Alexander on Isaiah 44:2.

b. ך is occasionally affixed with the vowel *ē*, גִּרְוֹן *axe*, צַפֵּרֶן *nail*.

c. A few words are formed by appending ם, e. g. פְּדִיּוֹם and פְּדִיָּן *ransom*, סִלְגָּם *ladder* from סָלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, הָרוֹם *south* from הָרַר *to shine*; or ל, e. g. בְּרָמָל *garden* from בָּרַם *vineyard*, גִּבְעֹל *calyx or cup of a flower* from גִּבַּע *cup*, מְרַסֵּל *ankle* from מָרַס *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, דְּרָפָל *thick darkness* from דָּרַיָה *cloud*, בְּרָזֶל *iron* probably from בָּרוּז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלִּשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קָהָתִי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צָפוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרוֹזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִיִּים; to a few adjectives, אֲכַזְרִי and אֲכָזֵר *violent*, אֲוִלִּי and אֲוִלִּי *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לִפְנֵי, § 62. 2.

a. The feminine ending ה is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ה takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or נ is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final י combines with the appended י into ם, § 62. 2, לֵוִי *Levite* and לֵרִי *Shunite* and *Shumi*.

b. In a very few instances י takes the place of י, e. g. הַיָּזֵר *white stuffs*, הַבִּזִּי *basket*, לִיזִי *loop*, and perhaps הַלְוִי, in a collective sense *windows*, הַשֹּׁפֵי *uncovered*, כִּיִּי which Gesenius derives from כָּבַל and takes to mean *cunning*; if, however, it is derived from כָּבֵה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְבָּר *treasurer*, חֲרִמָּשׁ *sickle*, גִּלְמוֹר *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֲמָל *frost*, סִמְרוֹ *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲכָבִישׁ

spider, פִּלְגָנִשׁ and פִּילְגָנִשׁ *concubine*. Occasionally the third radical has Dagheshi-forte, בַּת bat, כַּנָּפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָדֵּי *frog*, שַׁעֲטָנִי *cloth*, מִלְחָמָה *mule*, סַטְרָפִין *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, מְאִמָּה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאִפְלִיָּה *darkness of Jehovah*, שְׁלֵה־בְתִיָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, c. g. קִטָּל *masc.*, קִטְלָה or קִטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ת, which was either attached directly to the word, קִטְלַת which, by § 61. 2, becomes קִטְלָה, or added by means of the vowel *a*, קִטְלַת or קִטְלָה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְלָה. The termination ה or ת is still found in a very few words, בְּרָקֶת *emerald*, קֶאֱזַת *pelican*, שְׂפָצָה *company* 2 Kin. 9:17, מָחָרָה *morrow*, מִנָּה *portion*, קֶצֶת *end*, מִנְּחָה Josh. 13:13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, מִנְּחָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיָּה Ps. 74:19 and נִגִּינָה Ps. 61:1, have been cited as additional examples, but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹנָה, רִשְׁוֹנָתָה, הִרְהוּ.

c. The feminine ending ת receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּזְרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, קִבְרָה *destruction* Ezek. 7:25, רְרוּמָה *vulture* Deut. 14:17, לֹשֶׁלָהּ *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in הֶשֶׁא *threshing* Jer. 50:11, חֶזַא *terror* Isa. 19:17, חֶזַא *wrath* Dan. 11:44, לִבְרָא *lioness* Ezek. 19:2, מֶשֶׁרָא *mark* Lam. 3:12, מֶרָא *bitter* Ruth 1:20, קֶרְחָא *baldness* Ezek. 27:31, שֶׁא *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be לֶרָא *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root לֶרָא cognate to לָרַא. The feminine ending in pronouns of the second and third persons, and in verbal futures is י; an intermediate form in e appears in וְיָהּ Isa. 59:5 and תִּשְׁעִיָּה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, καλόν, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is ה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִמָּה *mother.* אֶחָיוֹת *she-ass.* פְּרִילָקָשׁ *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹד <i>arm.</i>	פֶּה <i>palm.</i>	קָרְנוֹ <i>horn.</i>
אֶצְבֵּי <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בֶּהֶן <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	טֶנָּה <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנֵּף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵת <i>brazier.</i>	כּוֹס <i>cup.</i>	גְּדֵי <i>Great Bear.</i>	לֵחָה <i>light.</i>
אֶשְׁתֵּי <i>footstep.</i>	כֶּלֶךְ <i>circuit.</i>	כֶּרֶס <i>couch.</i>	צִדָּה <i>side.</i>
בְּאֵר <i>well.</i>	נֹהָר <i>brightness.</i>	מְשָׁחָה <i>workmanship.</i>	רְבֹזָה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	פֶּחַ <i>morsel.</i>	הָעוֹלָם <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	פֶּה † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּוֶּן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֶרֶץ <i>fleet.</i>	זָקָן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַדָּר <i>window.</i>	* מָקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	נְחָשׁ <i>brass.</i>	רֹחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נַפֶּשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יָמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֵתֶם <i>juniper.</i>
* בְּגָד <i>garment.</i>	יָתֵד <i>peg.</i>	† סֹלֶת <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* קְבוֹד <i>glory.</i>	עָבַן <i>cloud.</i>	* שֵׁבֶט <i>sceptre.</i>
גֶּבֶר <i>wall.</i>	כֵּל <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּלְיָה <i>valley.</i>	* כֶּרֶם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֶּן <i>garden.</i>	* לֵב <i>heart.</i>	עָרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	הַיָּם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* הַיָּרְדֵּן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּאֵה <i>face.</i>	* הַזֶּר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר *bullock*, פָּרָה *heifer*, צֵלָל *calf*, fem. נֶגְלָה *lamb*, fem. בִּבְשִׁיחַ, or being represented by a word of different radicals, חֲמֹר *ass*, fem. אֲחֹרָה. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גִּמְלָל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כָּלֵב *dog*, זֶאֵב *wolf*, שׁוֹר *ox*, are masculine, אֲרִיָּה *hare*, יוֹנָה *dove*, כְּשִׁיל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׁדִּיִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּחָה *governor*, בֵּיתָה *colleague*, קוֹהֵלָה *preacher*, and of collectives (comp. *humanity* for *man-kind*), דָּגָה *a fish*, דִּגְיָה *fish*, עָנָה *a cloud*, עֲנָנָה *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֲרִיָּה *a traveller*, אֲרִיָּה *caravan*, צִלְעָה *Zeph. 3:19 the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἁδυκία, תְּרָפָה *shame*, עֲצָפָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָקָה *rightness*, אֲפֶלֶס *darkness*, equivalent to אֶפֶס (*אֶפֶס* = *נֶגֶד*) *brightness*, יִשְׁעָה (*יִשְׁע*) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֶפֶס *dark*, אֲפֶלֶס *the dark*, τὸ σκοτεινόν, יִשְׁעָה *the being saved* from יִשְׁע, יִשְׁעָה *justice* from פֶּלֶי *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office* or *sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֵנָה *priesthood* or *priestly duty*, רֹכֵל *merchant*, רֹכֵלָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, *עִוֵּר* blind, *עִוְרָה* blindness, *גִּבַּח* having a bald forehead, *גִּבְחָה* baldness in front, *חַטָּא* sinner, *חַטָּאָה* and *חַטֵּאתָה* sin, *בְּחָה* terror, *קִבְּצָה* scoffing, *חֲלָהָה* anguish, or to those which have a prefixed letter מ, *מִחְפָּצָה* overthrow, *מִמְשָׁלָה* dominion, *מִהוּלָה* confusion, or particularly *הַשְׁוֵיָה* salvation, *הַתְּנוּיָה* testimony, *הַתְּקוּיָה* hope, *הַתְּלָאָה* weariness.

(4) It is likewise added to forms in י, *פְּלִילִיָה* judgment, *עֲלִילָה* working, *רֵאשִׁיָה* beginning, *אַחֲרִיָה* end, *שְׁאֲרִיָה* remnant, the termination ית being often found in place of ית, *תְּפִשִּׁיָה* 2 Chron. 26:21 K'ri, *חַפְשִׁיָה* K'thibh, disease prop. freedom from duty, *חֲפִשִּׁיָה* free, *חֲכָלָה* redness, *חֲדָלָה* red, *מְרִירוֹה* bitterness, *מְרִירָה* bitter, *כְּבִדָה* heaviness, *אֶלְמָנוֹה* widowhood, and occasionally *חִכְמָה* wisdom, *חֲזָלָה* folly, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, *חַיָּת-אֶרֶץ* Gen. 1:24 *beast of earth* is equivalent to *חַיָּת הָאֶרֶץ* *beast viz. that of earth*, and *מֶלֶךְ-צָדִק* (which may be for *מְלָכָה* as the plural ending ים for ו, § 199. e), is equivalent to *מֶלֶךְ הָאֶרֶץ* *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, *יִשְׂרָאֵלִי* of or belonging to Israel, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *ē* which it has experienced at the end of the word, comp. § 101. 1. a. *אֶלְמָנוֹה* widowhood prop. the state of a widow, *חִכְמָה* wisdom prop. the quality belonging to the wise *הָכֵם*. The rare instances in which the termination ית is superimposed upon י, viz.: *אֶזְרִיָהוּ*, *קִדְמִיָהוּ*, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ית or ית in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or ו is there the final radical softened to a vowel, § 163, as *שְׁבִיָה* or *שְׁבִיָה* captivity from *שָׁבָה* to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, *אֶזְרִיָה* fleet, *אֶזְרִיָה* ship, *שֵׁנִיָה* hair, *שֵׁנִיָה* a hair, *سَوْسٍ* swarm, *הַבִּזָּה* a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, *אֵם* mother, *אֵמָה* metropolis, *יָרֵךְ* thigh, *יָרֵכָה* hinder part, extremity, *כַּף* palm of the hand, *כַּפָּה* palm-branch, *מִצָּח* forehead, *מִצְחָה* greave, *פֶּה* mouth, *פֶּה* edge.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, כֵּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כֶּסֶם *cup*, כְּסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. a, פְּרָצֶה Ezek. 31:8, בְּפָצֶה Ezek. 47:11.

a. The masculine plural sometimes has יָן instead of יִם, e. g. מַלְאֲכֵי more often than מַלְאֲכִים in the book of Job, מַלְאֲכֵי Prov. 31:3, רַעֲבָנִי 2 Kin. 11:13, עֲלִיךָ Mic. 3:12, שׁוֹמְרֵינִי Lam. 1:4, חַטָּיִן Ezek. 4:9, רַמְיָן Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי 2 Sam. 8:18, נִיְלִי 2 Sam. 23:8, and חֲרִי 1 Sam. 20:38 K'thibh (K'ri הַחֲרִי), are singulars used collectively; עֲרִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוֹלֵי Cant. 8:2, are in the singular with the suffix of the first person; מְרִי Ps. 45:9 is not for מְרִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּצְרִי Ps. 22:17 is not for פָּצְרִים *piercing*, but is the noun צָרִי with the preposition כ *like the lion*, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and שָׁרִי Judg. 5:15, are plurals with the suffix of the first person. In הוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבִּי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שָׁרִי = שָׂרָה. הוֹרִי Isa. 19:9 is a singular with the formative ending י, § 194. b; חֲלוּצֵי Jer. 22:14 and חֲשׁוּפֵי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלוּצִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוּפִים, the diphthongal ע being resolved into ay, comp. § 57. 2 (5). רִדִּי Ezek. 13:18 is probably a dual for רִדָּים, though it might be for the unabridged singular רִדָּה, which, however, never occurs. The divine name שָׁרִי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דָּלָה *door* pl. דְּלָלוֹת. So, כִּסֵּה *pillow*, קֶשֶׁת *bow*, טֶגֶח *trough*, חֶרֶב *spear*, אֶלְמָנוּת *widowhood*, בְּרִיתָה *divorce*, תְּזוּנוֹת *whoredom*, שֵׁפָה *lip* pl. שִׁפְחוֹת. To these must be added שְׁחִיָּה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ה will be a radical. See Alexander on Psalm 107:20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ום, §71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, וְהִתְנַלְּנוּ or וְהִתְנַלְּנוּ, §85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, סוּסִים, הָאֵם, אֲנָחִים: the Arabic has *ūna* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, §61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בָּתָה and כּוֹס for כּוֹסָה, the resulting form will be ויה, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ׀, which is joined to words by the connecting vowel וי, may perhaps be related to הָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7:3; and the adverbial or adjective ending ׀, or ׀' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8:5, so that וְיָקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܡܠܐ = וְיָקָם *interdiu*.

§200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, §197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take ויה in the plural, some feminines take ים, and some of each gender take indifferently ים or ויה.

a. The following masculine nouns form their plural by adding ויה: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father</i> .	* אֶרֶץ <i>path</i> .	* דֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
בָּבֶן <i>bowl</i> .	אֶרְבָּן <i>palace</i> .	פֶּלֶן <i>floor</i> .	חֲלוֹם <i>dream</i> .
אֵיב <i>familiar</i>	אֶשְׁכָּל <i>cluster</i> .	דֶּרֶן <i>goad</i> .	חֲשָׁבוֹן <i>invention</i> .
<i>spirit</i> .	בּוֹר <i>pit</i> .	זָב <i>tail</i> .	טֶמֶח <i>handbreadth</i> .
אֹצֵר <i>treasure</i> .	גֹּב <i>roof</i> .	חֹדֶן <i>street</i> .	כֶּסֶּא <i>throne</i> .
* אֹת <i>sign</i> .	גֹּרֶל <i>lot</i> .	חֹדֶן <i>breast</i> .	לִיטָה <i>tablet</i> .

לַיְלָה night.	בֹּתֵל bottle.	צִנְאוֹר tube.	רֶחֶק chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹר bird.	שֻׁלְחָן table.
מִטָּה rain.	עוֹר skin.	צִדּוֹר bundle.	שֵׁם name.
מִלְּטָה tilth.	עָפָר dust.	קוֹל voice.	נֹפֶת trumpet.
* מִצָּד summit.	עֵשֶׂב herb.	קִיר wall.	שֵׁן pillar.
* מְקוֹם place.	פֶּרֶעַ leader.	קָרָב war.	* תְּהוֹם deep.
מַטֵּל staff.	* צִבְיָה host.	* רְחוֹב street.	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן stone.	† דֶּרֶךְ way.	כֶּסֶם spelt.	פִּשְׁתָּה flax.
אַלֶּה terebinth.	חֵן law.	לֶבֶךְ brick.	פֶּסֶל morsel.
אַלְמָנָה widowhood.	זְמוּרָה branch.	מִלָּה word.	רֶחֶל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִמְלִיחַ ant.	שֶׁבֶרֶת barley.
חֶמֶל coal.	חֶטֶה wheat.	סִמָּה measure.	שִׁבְלֶת ear of corn.
† קֶנֶן vine.	חֹשֶׁךְ darkness.	שֵׁה she-goat.	שִׁטָּה acacia.
חֶמֶל fig-cake.	רוֹנָה dove.	יָרֵר city.	תִּמְלָה fig.
הַבּוֹרֶה bee.	† כִּדּוֹ pitcher.	פְּלִגְשִׁי concubine.	

Also בִּירְיָם eggs which is not found in the singular.

c. The following nouns form their plural by adding either ים or הוֹ :

MASCULINE NOUNS.

אַרְיֶס porch.	לֵב heart.	מַדְּלֵן delicacy.	פְּרִיץ breach.
אַרִּי lion.	מֵאֹר light.	מַדְּלָן fountain.	צֵוֶן neck.
דּוֹר generation.	מִגְדָּל tower.	מִטָּה bed.	קִבְרָה grave.
זָבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קֶנֶה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָהָר river.	קֶרֶם axe.
יוֹם day.	מוֹשֵׁב seat.	סֶבֶן basin.	שָׂדֶה field.
יָבֵר forest.	מִזְלָק bowl.	שִׁנְיָה iniquity.	שָׁבוֹעַ week.
לָוֶר laver.	מַכְאוֹב pain.	עָקֵב heel.	תִּמְלִיגָה delight.
כֶּלֶר harp.	מַסְמֵר nail.		

FEMININE NOUNS.

אַיִמָּה terror.	אַשְׁמִיטָה grape-cake.	נֶעֱל shoe.	פֶּרֶסֶה hoof.
אַלְמָה sheaf.	אַשְׁתָּרֶה Astarte.	הֶרְמֶה heap.	שָׁנָה year.
אַמָּה people.	חֶרֶב spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִים aloes.	חַלּוֹן window.	מִטָּה rod.	עֲצָם bone.
בִּגְדֵי garment.	חֵצֵר court.	נֶפֶשׁ soul.	עֵת time.
גֶּבֶר rim.	כֶּסֶר circle.	סִיר thorn.	פֶּה foot.
הֵיכָל temple.	מִבְצָר fortress.	קָב cloud.	צִדָּה side.
זְרֹעַ arm.	מַחֲנֶה camp.	עֶבֶד cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כֶּבֶדִּים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִיחִים *thorns*, סִירוֹה *hooks*; גְּבָרִים *heels*, גְּבָבוֹת *foot-prints*; פְּעֻמֹּת *footsteps* of men, פִּנְסֵיחַ *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, בָּלָשִׁים *words* Job 4:4, נֶמְלִצִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, צִנֹּרִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אחיות *sister*, חֲמוּסֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבוֹת assumes in the plural, comp. פְּרָשִׁים *leaders*, קַהֲלֹת *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, יְלָדִים *children*, עֹרֹב *fowl*, עֲרֵב *birds of*

prey, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵימִים *bowels*, מַתִּים *men*, מְרַאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבִים *love*, רַחֲמִים *mercy*, תַּחְבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאוּלוֹת *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלָאָה and מְלָאִים *selling of gems*.

b. The form קְבוּרִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, גְּלוּלִים *youth*, בְּרוּרִים *adolescence*, בְּתוּלִים *virginity*, פְּלוּלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרוֹת *might*, גְּבוּלוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בּוֹרְאֵהוּ Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשֵׂהוּ Isa. 54 : 5, קְדוּשִׁים Hos. 12 : 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding ים to the singular

of both genders, ך as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,
 יד *hand* du. יָדִים, דֶּלֶת *door* du. דְּלָתַיִם, שֵׁפָה *lip* du. שְׁפָתַיִם.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹתַי *ears*, אֲנָשִׁים *nostrils*, קַרְנֵי *horns*, כְּנָפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מִאֲזֵנִים *pair of scales*, מְלָקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יָמִים *period of two days*, *biduum*, שָׁבָעִים *two weeks*, *fortnight*, שָׁנָתַיִם *two years*, *biennium*, סֵאתַיִם *two measures*, כֶּבֶדַיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאֵי *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצָלְתַיִם *double-slothfulness*, מִרְבֵּיתַיִם *double-rebellion*, צִהָרַיִם *double-light*, i. e. *noon*, רָשָׁעִתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כְּנָפַיִם Ezek. 1 : 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6 : 2 *six wings*,

שִׁבְעָה עֵינָיו Zech. 3:9 *seven eyes*, כָּל-יָדָיו וְכָל-בְּרָכָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 193. c, קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כַּנְפִים *wings*, קְצוֹת *extremities*, כְּתָפִים *shoulders*, כְּתָפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עֵינָיו *fountains*, רַגְלָיִם *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׂפָתַיִם and שְׂפָתוֹת *lips*, רָדִים and רָדוֹת *sides*, רַבְּרָתַיִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, הוֹלֹת *walls* of a city, הַמְּחִיִּים *double walls*, לוחֹת *boards*, לוחֵי־הַיָּם *double boarding* of a ship, גִּרְתָּיִם name of a town in Judah, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיָּין Dan. 5:9 from the singular שָׁמַיָּא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine תָּ, the plural ים. and וֹת, and the dual ים־, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדַבֵּרִי

Moabite, מוֹאבִּית *Moabites*, מוֹאבִּיִּם *finding* fem. מִצֵּאת, חָטָא *sinner*, חָטָא, sin, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבֵּר *broken* fem. נִשְׁבְּרָה, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הֹלֶכֶת, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּזָה *scattered* fem. נִפְּזָה, נְחֹשֶׁת and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעָה, מְגִיעַ *touching* fem. מְגִיעָה.

a. In many cases the feminine is formed indifferently by ה or by הָ ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה ; active participles, except those of שָׁבַע, שָׁדַח and לָחַץ verbs, oftener take ה than הָ ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, נִתְּנָה for נִתְּנָה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָד *one*, 1 Kin. 1:15 for מְשִׁיבָה *ministering*, מְשִׁיבָה Mal. 1:14 for מְשִׁיבָה *corrupt*, מְשִׁיבָה for מְשִׁיבָה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in הִשְׁמָיָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת Tanhumeth. From אָח brother, אָח father-in-law are formed אָחוֹת *sister*, אָחוּה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a* ; נִפְּזָה *difficult* Deut. 30:11 is for נִפְּזָה from נִפְּזָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ו, and the dual termination ים, are of three sorts, viz. :

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מָוֶה* *dead* fem. *מָוֶה*, pl. *מָוֶהִים*; *רֵגֶל* *thigh* du. *וְרַגְלָיִם*, *שְׁלֵמָה* *complete* fem. *שְׁלֵמָה*, pl. *שְׁלֵמִים*, f. pl. *שְׁלֵמוֹת*; *הֹלֵךְ* *going* fem. *הֹלֵכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2. when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֵשִׁים*, *רְבָעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵרָה* Jer. 3:8, 11, *מִשְׁפָּחָה* Ex. 23:26, *נִשְׂרָה* Cant. 1:6, *שְׁוֹמְרָה* Isa. 54:1. and frequently with the pause accents, § 65, e. g. *וְהִלָּכָה* Isa. 21:3, *שְׁוֹמְרִים* Lam. 1:16, *שְׁוֹמְמוֹת* Isa. 49:8, *אֲבֹנִים* Ex. 28:40, *סְנוּרִים* Gen. 19:11, 2 Kin. 6:18 (once with Tiphkha), *גִּטְשָׁפִים* Isa. 2:20, *פְּרֻדָּסִים* Eccles. 2:5, *מוֹמְמוֹת* Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. *מִשְׁפָּחָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *תּוֹעֲבָה* *abomination*, *מִשְׁבָּצָה* *staff*, *מִשְׁבָּעָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵגֶל* *wild-goat*, fem. *רֵגֶלָה*, *רֵגֶל* *ostrich*, fem. *רֵגֶלָה*, *רֵגֶל* *thigh*, fem. *וְרַגְלָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בֵּתָה*, § 205. b; so *מוֹלָג* *fork* pl. *מוֹלָלוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*; *מִצְדָּר* *fortress*, pl. *מִצְדָּרִים* and *מִצְדָּרוֹת*, only disappearing in a few exceptional cases, *שֵׁשׁ* *hair*, fem. *שֵׁשֶׁת*, *שֵׁשׁ* *quail*, pl. *שֵׁשִׁים*, *מִקְדָּשׁ* *pasture*, pl. *מִקְדָּשִׁים* and *מִקְדָּשׁוֹת*, once *מִקְדָּשִׁים* *fords*, *בָּכָר* *talent* du. *בְּכָרִים* but in pause *בְּכָרִים* *river* du. *נְחָרִים*. The *לָא* participles, *נִבְאָה* *prophesying* pl. *נִבְאָרִים*, *נִמְצָא* *polluted* pl. *נִמְצָאִים*, *נִמְצָא* *found* pl. *נִמְצָאִים* adopt the vowels of *לָא* forms, § 165. 2; but with the pause accents Kamets returns, *נִבְאָרִים* Ezek. 13:2, *נִמְצָאִים* Ezr. 8:25. The foreign word *פְּרָבֶר* *suburbs* forms its plural irregularly *פְּרָבֶרִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), *מִגְדוֹר* *terror* pl. *מִגְדוֹרִים*, *מִשְׁכָּן* *habitation* pl. *מִשְׁכָּנִים*, *מִשְׁכָּן* *sweet* fem. *מִשְׁכָּנָה* pl. *מִשְׁכָּנִים*, *צוֹק* *distress* fem. *צוֹקָה*, *מִלְּוִן* *lodging* fem. *מִלְּוִנָה*, *מִלְּוִן* *flight* fem. *מִלְּוִנָה*, *מִנוּחַ* *rest* fem. *מִנוּחָה*, *מִצּוֹר* *fortification* fem. *מִצּוֹרָה*, *מִצּוֹר* *deep* fem. *מִצּוֹרָה* Prov. 23:27 and *מִצּוֹרָה*.

chain pl. כַּתְּמוֹת 1 Kin. 6:21 K'ri; פָּלִיט *escaped* pl. פְּלִיטִים or פְּלִיטִים fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus שִׁלְשֵׁל *skull*, by the substitution of the plural ending וֹת for ה, § 199, becomes שִׁלְשֵׁלוֹת *course*, pl. מִתְלָקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כֹּחַת *coat* pl. כֹּחָת, כֶּסֶף *ear of corn*, pl. כֶּסֶפִּים; in two instances a pretonic Kamets is inserted, בִּצְרוֹת *drought* pl. בִּצְרוֹת, אֶסְתָּר *Astarte* pl. אֶסְתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹלָקָה *sucker* (from יוֹלֵק) pl. יוֹלָקוֹת, אֶפִּיִּלָּה *epistle* (from אֶפִּי) pl. אֶפִּילוֹת, אֶדְמָדָה *reddish* (from אֶדְמָד) pl. אֶדְמָדוֹת, אֶדְמָדָה *nurse* (from אֶדְמָד) pl. אֶדְמָדוֹת, אֶדְמָדָה *scale* pl. אֶדְמָדוֹת and אֶדְמָדוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבָּחָה *ring* pl. טַבָּחוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹרָה for חוֹרָה, § 57. 2 (5). *thorn*, has its plural חוֹרוֹת or חוֹרוֹת; יוֹם (יום) *day*, pl. יָמִים (יָמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דָּגֵר for דָּגֵר or דָּגֵר, § 186. 2. c, *pol*, pl. דָּגֵרִים or דָּגֵרִים, § 208. 3; שׁוֹךְ (שׁוֹךְ or שׁוֹךְ) *street*, pl. שׁוֹכִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים. So סָאָה *measure* becomes in the dual סָאָה for סָאָה and סָאָה *one hundred*, du. סָאָה for סָאָה; מְלָאכָה (מְלָאכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכָה, whence the construct is מְלָאכָה.

2. The final consonant sometimes receives Daghesht-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted שׁ roots, תָּמָה *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים; מִגֶּן (from מִגֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, or in whose final letter two consonants have coalesced, אָף for אָף du. אָפִים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עֵת for עֵת *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חָלַל *weak* pl. חָלָלִים fem. חָלָה pl.

הַלְלוּ, or receiving Daghesh-forte conservative in order to preserve the short vowel. אָגַם *pool* pl. אֲגָמִים; so אָוֶן *wheel*, הָרֵם *myrtle*, סֵף *few*, תַּהֲרֹחַ *frightful*, יָרֵקֶק *greenish*, מַאֲוִי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֵחַ *fresh* pl. לָחִים, or lengthened to Kamets, § 60. 4, שִׁיר *prince* pl. שָׁרִים fem. שָׁרָה; so אֶצְבָּנוֹת *fingers*, אַרְבָּעָה *four*, כְּבוֹדִים *helmets*, מִצָּרִים *straits* and הוֹדָאִים *baskets*, לָלֹא *loops*, which do not occur in the singular, but are commonly referred to הוֹדִי, לִגְלִי, § 194. *b*, י being changed to א as in § 208. 3. *d*; also שֵׁד *breast*, which omits Daghesh du. שֵׁדִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּיּוּ *prey* fem. בָּיָה, חֹחַ *fear* fem. חָחָה, גֶּתָה *wine-press* pl. גִּתּוֹת, מָדָר *garment* pl. מְדָרִים and מְדָרִים, מְדָרִים *tribe*, סֶבַח *basin*, מֶסֶל *morsel*, צָר *side*, גִּלְגָּל *wheel*, סִסְבָּנוֹת *baskets*, סִסְבָּנוֹת *palm-branches*, מוֹרֶגֶת *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghesh-forte, § 59. *a*, מוֹרְגִים. It is rejected from צִלְצֵל *cymbal* pl. צִלְצְלִים, זֶן *sort* pl. זָנִים, גִּבְרִיִּים *berries*, probably from גִּבְרָר and מְרִים *men*, from the obsolete singular, מֵרִ. The plural of אָם *people* is אֲמִים and in a very few instances with the doubled letter repeated, אֲמִמִּים; so הוֹר *mountain* pl. הָרִים and הִרְרִים Deut. 8:9. צֶלֶל *shadow* pl. צִלְצְלִים, חוֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקֵּי־הַיָּדָיִם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקִּים.

b. The final letter is doubled after Kamets in the following words besides those from כָּז roots, אֹתֵלֶם *porch* pl. אֲתֵלִים; so אָהָן *hire*, גָּמֵל *camel*, זָמַן *time*, מְחֹשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, קִינָן *green*, שָׁמָן *quiet*, לִילִי *lily*, שֵׁנִי *coney*, to which should perhaps be added שֶׁחָבֵד Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been שֶׁחָבֵד, § 65. The Niphal participle נִבְדָּר *honored* has in the plural both נִבְדָּרִים and נִבְדָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesh-forte, in the plurals of אָחָה *brother* pl. אֲחָהִים, חֹךְ *hook*, מִבְטָחָה *confidence*, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from כָּז roots, פֶּקֶדֶן *peak* pl. פִּקְדָּנִים, הַרְשֵׁם *sacred scribe*, חֲרָבָה *band*, לֵאָה *nation*, גֵּירָם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter י, § 14. 3, e. g. אֲדָם *red* fem. אֲדָמָה, אֲדָמִים, אֲדָם *terrible*, אָרָה *long*, etc.; אֲשָׁפֶת *dunghill* takes the form אֲשָׁפֶתוֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, הִרְרִים Prov. 24:31 *nettles* or *brambles* from הוֹרֵג, רָאָה Esth. 2:9 from רָאָה Kal pass. part of רָאָה.

e. אֲנָשִׁים *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אֲנָשִׁים *women* are rare and poetic. אֲחָה *ploughshare* has either אֲחָהִים or אֲחָהִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָם (עֶצֶם) *strength* fem. עֲצָמָה, חֶפְזָה (חֶפֶז) fem. חֶפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קֶטֶף, קֶטֶף, קֶטֶף, קֶטֶף, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר, מְאָמְרִים *saying* pl. אָמְרָה *id.* pl. אָמְרוּ, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּשְׁטָנִים *pistachio-nuts*, הֶבְלִים *ebony*, צִאֲלִים *Joh 40:21, 22, mercies*, בִּשְׁטָנִים and שִׁטָּמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּשְׁטָנִה, the second with Gesenius from הֶבְלִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנֵי מֶרְכָּשִׁים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים *concubine* pl. צַפְרָן, פְּלִגְשִׁים *nail* צַפְרָנִים.

b. The superior tenacity of Hholem, §60. 1. *a* (4). is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרְצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֶשֶׂה *sheaf*, עֶשֶׂה *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְשִׁים and קִדְשֵׁי root pl. שֹׁרֶשׁ, § 19.2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶז *stall* pl. אֹרְזִים, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בֶּהֱן *thumb* pl. בְּהוֹנוֹת, בְּרוֹנוֹת *brightness* pl. נִגְלוֹת, § 184. a. Comp. מִסָּל (מִסָּלָה) *graven image* pl. מִסָּלִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so תֹּרֶן *threshing-floor*, כֹּפֶר *cypress*, כֹּפֶץ *handfull*, רֶמֶח *spear*, רֶחֶם *juniper*, חֲלָל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת *death* pl. מוֹתִים, מוֹתֵה *iniquity* pl. מוֹתֵה. Gesenius regards מוֹתִים Prov. 11:7, Hos. 9:4, as the plural of מוֹתָן, while others derive it from מוֹתָן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶמֶל *ram* pl. אֶמְלִים, זֶרֶח *olive* pl. זֶרְחִים, לַיְלָה *night* pl. לַיְלִוֹת, but not in נִזְלָה *strength* pl. נִזְלִים, מְנִיחָה *fountain* pl. מְנִיחוֹת, אֶסְלָה *ass-colt* pl. אֶסְלִים, הֶבְרִית *goat* pl. הֶבְרִיִּים. The plural of גֵּיא *valley* is גֵּאִוִּית by transposition from the regular form גֵּיאוֹת which is twice found in the K'thivh 2 Kin. 2:16, Ezek. 6:3; בֵּית *house* has as its plural בֵּתִים, whether this be explained as for בֵּתִים from בֵּתָה *to build* or for בֵּתִים from בֵּיתָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינִים.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלִּי (הַלִּיָּה) *necklace* fem. הַלִּיָּה, and the plural אֲלִי (אֲלִיָּה) *lion* pl. אֲלִיָּה and אֲלִיָּה, אֲלִיָּה *kid* pl. אֲלִיָּה, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, הַלִּי *necklace* pl. הַלִּיאִים, פְּתִי *simple* pl. פְּתִיאִים, צִבְּרִי *gazelle* pl. צִבְּרִים, פְּהִיאִים and פְּהִיאִים *branches*, פְּהִיאִים *lions* are referred to פְּהִיאִי and פְּהִיאִי though these singulars do not occur; בְּלִי (בְּלִיָּה) *utensil* does not receive Kamets in the plural בְּלִיָּה.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶתָה) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְָה) *way* du. דֶּרֶכִים, קֶרֶן (קֶרֶןָה) *horn* du. קֶרֶנִים and קֶרֶנִים, כֶּסֶף (כֶּסֶףָה) *cheek* du. כֶּסֶפִים, so מֶתֶן (מֶתֶןָה) *knee* du. מֶתֶנִים, מֶתֶנִים, שֶׁבֶט (שֶׁבֶטָה) *staff* du. שֶׁבֶטִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, יָפֶה *beautiful* fem. יָפֶה f. pl. יָפֶה, מְעֶשֶׂה *work* pl. מְעֶשֶׂה; so מַחֲנֶה *camp* du. מַחֲנֶה.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רָפָה is for רָפִיָה and

מִשְׁשִׁים for מִשְׁשִׁים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עֲטָה (עֲטָה) Isa. 25:6 from מִשְׁחָה (מִשְׁחָה) and is even strengthened by Daghesh-forte, § 207. 2, מִשְׁחָה Lam. 1:16 from מִשְׁחָה, מִשְׁחָה and מִשְׁחָה, § 196. b. fem. of מִשְׁחָה, מִשְׁחָה Hos. 14:1, elsewhere מִשְׁחָה, מִשְׁחָה mouth, edge pl. מִשְׁחָה, מִשְׁחָה and מִשְׁחָה, or changed to א, § 56. 4, מִשְׁחָה (מִשְׁחָה) young lamb מִשְׁחָה (מִשְׁחָה), so that it is not necessary to assume a singular מִשְׁחָה which nowhere occurs, חֶלְכָה Ps. 10:8 חֶלְכָה ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָה, יָה, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיָּה; שִׁי ship pl. יָם and יָם free pl. חֲפָשִׁים pure pl. נָקִיָּים. So nouns in יָה upon the exchange of the feminine singular for the plural termination עֲמֻנִיתִּים Ammonitess pl. עֲמֻנִיתִּים, חֲתִיתִּים Hittitess.

a. In עֲבָרִים 2 Chron. 17:11 Arabians from עֲבָרִי an א is interposed, elsewhere עֲבָרִים branches, עֲבָרִים corners and מִשְׁחָה bowls, which do not occur in the singular, are assumed to be from עֲבָרִיָּה, עֲבָרִיָּה and עֲבָרִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, יָה kid fem. יָה, יָה lion, יָה lioness, § 196. d, יָה gazelle fem. יָה (יָה and יָה are used as proper names), יָה drinking fem. יָה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִים, מִלְכִּיתִּים kingdom pl. מִלְכִּיתִּים, § 62. 2, עֲדִיתִּים testimony pl. עֲדִיתִּים, יָחִיתִּים sister pl. יָחִיתִּים and יָחִיתִּים for יָחִיתִּים and יָחִיתִּים myriad pl. רַבִּית, רַבִּית and רַבִּיתִּים; the dual רַבִּיתִּים inserts the sign of the feminine.

a. חֲתִיתִּים or חֲתִיתִּים Jer. 37:16 cells is referred to the assumed singular חֲתִיתִּים; עֲבָרִים Isa. 3:16 K'thibh and עֲבָרִים 1 Sam. 25:18 K'thibh are formed from עֲבָרִים, עֲבָרִים abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִשְׁפָּא found fem. נִשְׁפָּא, נִשְׁפָּא wild ass pl. נִשְׁפָּא.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות דבר, גדולה pl. גדולים זכרון *memorial* pl. זכרונות כנף *wing* du. כנפים pl. משיב *restoring* pl. משיבים fem. משיבה *distress* pl. מצרים, מצרים pl. מצרים Levite pl. לויים, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, נפה *beautiful* fem. נפה pl. נפות, שדה *field* pl. שדות, קשה *hard* pl. קשים, מטה *bowels* pl. מטים and מטה *smitten* pl. נכה. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חרש for חרש, § 187. 1, *workman* pl. חרשים, so פרט *horseman*, בריח *fugitive*, סרים (const. סרים) *eunuch*, פורע *terrible*, פורע *violent*, חרוץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בחר *young man* pl. בחרים. Kamets is also retained in certain לז derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מגן *shield* pl. מגנים and מגן *fortress* pl. מגנים, חלית *branch* pl. חליות, חלית *corner* pl. חליות. Other instances of its retention are rare and exceptional, בגור *treacherous* fem. בגורה (const. שבוע) *week* pl. שבועים and שבוע but du. שבוע, שרש *warrior* pl. שרשים.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חזון *vision* pl. חזונות, עשור *a tenth* pl. עשרות, but זכרון *memorial* pl. זכרונות.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חרש for חרש, § 187. 1. b, *deaf* pl. חרשים, or if it is commonly represented by ר, § 14. 3, פרה or פרה, § 186, *hammer* pl. פרות, or a radical ר quiesces in it, ארץ or ארץ (from רחץ, § 189) *perennial* pl. ארצים or ארצים, חלית *temple* pl. חליות and חלית *rectitude*, חלית (from חלית or חלית) *proud*. Other cases are rare and exceptional, e. g. אהל *feeble* Neh. 3:34.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אשדודית *Ashdodites* pl. אשדודים Neh. 13:23 K'ri (K'thibh אשדודים), אמוןית *Ammonites* pl. אמונים id. (K'thibh אמוןית, 1 Kin. 11:1 אשדודים).

Sidonian f. pl. צִדוֹנִיָּה where long Hhirik becomes Tsere before concurrent consonants, §61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, §58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. §60. 3. *b*, אֲבִבִּל cluster pl. אֲבִבִּלֹתָ Cant. 7 : 8. מֶרְכָּבָה *chariot* fem. מֶרְכָּבוֹת pl. מֶרְכָּבוֹת *distance* pl. מֶרְכָּבוֹת and מֶרְכָּבוֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. §207. 2. *a*, זֶלְזָה *fury* pl. זֶלְזָוֹת *fork* pl. מִזְלָגוֹת, §190. *a*, צִלְחָה *dish* pl. צִלְחָוֹת by the resolution of Daghesheforte for צִלְחָוֹת, §59. *a*; אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרֹת as if from אֲחֵר, אֲחֵרֹת *coal* has pl. אֲחֵרִים by §63. 1.

§211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה *kingdom* by the omission of the feminine ending becomes מַמְלֶכֶת, hence, by §207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה *queen* becomes מַלְכֶּת, and by §208. 3. its plural is מַלְכוֹת; אֵפֶסֶת *epistle* becomes אֵפֶסֶת, and by §207. 1. its plural is אֵפֶסֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, §208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained §207. 1. *d*. and *e*. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, §202. Thus שָׁנָה (שָׁנָה) *year*, by §210, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door*, by §208. 4, du. דְּלָתַיִם, נְחֹשֶׁת *brass* du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אָמָה (for אֲמָהָ) *maid-servant* pl.

אֲחֵיהֶם, מִיָּד, (for מִיָּדָה from יָדָה) *portion* pl. מִיָּדוֹת and מִיָּדוֹת, comp. § 208. 3. *d*, קָצָה (for קָצָה from קָצָה) pl. קָצוֹת; in like manner בָּנִיֹּת *colleagues* is referred to the assumed singular בֶּנִּי. פָּתָה (פָּתָה) *governor* has in the plural both פָּתוֹת (const. פָּתוֹת) and פָּתוֹת.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּךְ or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִכָּתוּת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending ה, is changed to הַ, שִׁפְחָה *handmaid* const. שִׁפְחָה; the ending ה remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְמִלְכָּה *kingdom* const. מִמְלָכָה instead of מְמִלְכָּה, § 61. 1. *b*, מְמִשְׁלָּה *dominion* const. מְמִשְׁלָּה, מְמַלְאכָה *work* const. מְמַלְאכָה, מְרִצְבָּה *chariot* const. מְרִצְבָּה, מְרִצְבָּה *crown* const. מְרִצְבָּה, לְהִלָּה *flame* const. לְהִלָּה, עֲשָׂרָה *ten* const. עֲשָׂרָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשִׁפְחָה *family* const. מְשִׁפְחָה, אַרְבָּעָה *four* const. אַרְבָּעָה; so חֵבְלָה *fig-cake* const. חֵבְלָה; אִשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 53: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֶמֶת *bottle* has in the construct חֶמֶת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶמֶת.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; וות of the feminine plural suffers no change קוֹת *voices* const. קוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתַיִם *houses* joined to גִּזְרֵי *hewn stone* would become בָּתַיִם גִּזְרֵי, and by the dropping of the nasal, according to § 55. 2. *b*, בָּתַיִם גִּזְרֵי *houses of hewn stone*. Comp. § 199. *e*. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *ē*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתַיִם (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במוֹתֵי const. of בָּמוֹת *high-places*, מִרְאשְׁתֵּי 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מוֹשֵׁב *seat* const. מוֹשֵׁב, צִנֹּאר *neck* const. צִנֹּאר, זָקֵן *old* const. זָקֵן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אֹרְכָם *porch*, כָּתָב *writing*, מֶתֶן *gift*, עָבֹד *cloud* (once const. עָבֹד Ex. 19: 9), פְּרָדָם *decree* and יָם *sea*, e. g. יָם הַיָּם *sea of salt*, except in the phrase יָם סוּף *sea of weed*, i. e. *Red Sea*; חֶלֶב *milk* becomes חֶלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חָמֵשׁ *five* const. חָמֵשׁ, מִירָה *mire* const. מִירָה, רָפָח *breathing* const. רָפָח, רָפָח *heel* const. רָפָח, in the ע"ב derivative מָגֵן *shield* const. מָגֵן and in אָבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אָבֵל *mourning* const. אָבֵל, לֵימָה *time* const. לֵימָה, עֵת־ and עֵת־, שֵׁם *name* const. שֵׁם, שֵׁם־ and שֵׁם־: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן־, בֶּן־ or בֶּן־. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: כֶּן *nest* const. כֶּן, מַקֵּל *rod* const. מַקֵּל and מַקֵּל, אָבֵר Deut. 32: 28 *perishing* const. of אָבֵר, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, מִשְׁכָּן *dwelling* const. מִשְׁכָּן, מִשְׁכָּן *mourning* const. מִשְׁכָּן, מִשְׁכָּן *key* const. מִשְׁכָּן and מִשְׁכָּן, מִשְׁכָּן *lair* const. מִשְׁכָּן, מִשְׁכָּן *clamour* const. מִשְׁכָּן, מִשְׁכָּן *matrix* const. מִשְׁכָּן, מִשְׁכָּן *corruption* const. מִשְׁכָּן, מִשְׁכָּן *altar* const. מִשְׁכָּן.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ב roots, חָף *statute* const. חָף and חָף־, rarely in other words גָּדֵל Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גָּדֵל), גָּדֵל Job 17: 10, Prov. 22: 11, קִנְיָן Ex. 30: 23, שָׁלֵשׁ Ex. 21: 11; this becomes Pattahh before the guttural in גָּבֵה for גָּבֵה construct of גָּבֵה *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵי *enough* const. יֵי, חַי *life* const. חַי.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from ל"ה roots, § 185. 2. c.

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שָׂדֶה *field* const. שָׂדֶה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, § 163. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרָא *fearing* const. יָרָא, אָכַל *host* const. אָכַל.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנִים, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדִי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Dagheshe-forte, חָרָשׁ (for תָּרָשׁ) *workman* const. חָרָשׁ, פָּרָשׁ (פָּרָשׁ) *horseman* const. פָּרָשׁ, פָּרָכָה (פָּרָכָה) *vail* const. פָּרָכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע"י and ע"י roots, עָרִים (from עָרִי) *cities* const. עָרִי, בָּאִים (from בָּא) *coming* const. בָּאִי; (3) under מ prefixed to ע"י roots, מִכָּה (from סָכָה) *covering* const. מִכָּה, מִגֶּן (from גֶּן) *shield* const. מִגֶּן, מִצְוֶה (from צָוָה) *fortress* const. מִצְוֶה; (4) in ל"ה derivatives of the form עָלָה (from עָלָה) *exile* const. עָלָה, מִדְּוָה *meditation* const. מִדְּוָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"ה and ל"ה roots, לָחֵיךְ (from לָחִי) *cheeks* const. לָחֵיךְ, גְּדִילִים (from גְּדִיל) *kids* const. גְּדִילִי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָלָה *curse*, מַעֲרָה *care*, הַעֲלָה *conduit*, and the plurals, הַדְרָאִי, חֲרָשִׁי Lev. 7: 38, מוֹצָאִי, מוֹרָשִׁי, מַשְׁגֵּר, מַשְׁכֵּר 2 Kin. 12: 8, חֲוָשִׁי Ezek. 27: 9, מַעֲבָדִי Job 34: 25, מַקְרָאִי Eccles. 9: 1, חֲוָשִׁי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֲבוֹם *crib* const. אֲבוֹם, so אֲזוֹר *girdle*, אֲשׁוֹן *thread*, זָרָה *foreign land* const. זָרָה, אֲבֵדָה *loss* const. אֲבֵדָה, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרִיכָה *pool*, גְּנֵבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַחֲפָה *overthrow*, מַחֲבָה Gen. 49: 5 *sword*, מַסָּכָה *mollen-image*, מַחֲבָה Job 16: 13 *gall*, עֲרֵמָה *heap*, עֲרֵמָה *excrement*, תְּרֵמָה *fig-tree*, תְּרֵמָה *deep sleep*, and the plurals, אֲבֵלִי *mourning* from אֲבֵלִים (אֲבֵל), so חֲפָצִי *desiring*, חֲפָצִי *sleeping*, שְׂמֵחִי and שְׂמֵחִי *rejoicing*, שְׂכַחִי *forgetting*, זְאֵבִי *wolves* from זְאֵבִים (זְאֵב); רַגְלִים *weary* becomes רַגְלִי in the construct, and פָּלְטִים *escaped* פָּלְטִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמֹן *palace*, const. pl. of אֲרָמֹן *palace*, אֲשָׁפְלוֹת and אֲשָׁפְלוֹת const. pl. of אֲשָׁפְלוֹת *cluster*, אֲחָזִי Cant. 4: 5 and אֲחָזִי Cant. 7: 4 *twins*, בְּמִתִּי from בְּמִתִּי *high-places*, see § 214. 2. b; it is changed to u in מַשְׁמָרִי from מַשְׁמָרִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֲנוּךְ *midst* const. חֲנוּךְ, קִשּׁוֹת *cups* const. קִשּׁוֹת, בֵּית *house* const. בֵּית, עֲיִנוֹת *fountains* const. עֲיִנוֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּאִי, § 208. 3. c, const. גֵּאִי Ezek. 35: 8. Exceptions are rare, עָקָל (according to Kimchi עָקָל) Ezek. 28: 18 *iniquity*, מְדִרְגֵּי Prov. 19: 13 *contentions*, צְוֶאֶר *neck* const. צְוֶאֶר and צְוֶאֶרִי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גֵּר *wall* const. גֵּר, גֵּר *robbery* const.

גֵּזֶל thigh const. לָרֶה heavy const. כָּבֵד and שָׁכַר shoulder const. כָּרַה smoke const. עָשָׂן and שָׁשָׁן side const. צָלַע and צָלַע; אָרָה long is only found in the construct, the corresponding absolute was probably אָלָה; כִּיבַט helmet simply shifts its accent in the construct, כִּיבַט. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֲבַל chamber const. חֲבַל seed const. once וְרַע Num. 11:7 elsewhere וְרַע plant const. נִשְׁטַע fetus const. שִׁבַּע seven const. שִׁבַּע nine const. חֲשֵׁשׁ; in like manner חֲבַל vanity const. חֲבַל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל twinkling const. צִלְצִל for צִלְצִל, words דְּבָרִים const. דְּבָרִי for דְּבָרִי, צִדְקָה righteousness const. צִדְקָת, pl. צִדְקוֹת const. צִדְקוֹת, בְּהֵמָה beast const. בְּהֵמָה, wise חֲכָמִים const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) kings const. מְלָכִי, שְׁבָטִים tribes const. שְׁבָטִי, גִּרְנוֹת threshing-floors const. גִּרְנוֹת (תְּרֻפָּה) reproaches const. תְּרֻפּוֹת, גִּרְנוֹת or גִּלְתֵּי folding doors const. גִּלְתֵּי, yet not invariably שְׁעָלִים (שְׁעָלִי) handfuls const. שְׁעָלִי, שֶׁקֶת trough (pl. שֶׁקֶתוֹת) const. שֶׁקֶתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus, גִּלְתֵּי, מְלָכִי, רְגֵלִי, דְּבָרִי, תְּרֻפּוֹת, הִלְתֵּי, מְלָכִי, תְּרֻפּוֹת, § 22. a. 3. Exceptions are infrequent, as אֲשֶׁת Deut. 3:17, חֲסֵדִי Lam. 3:22 but חֲסֵדִי Ps. 89:2, תְּרֻפּוֹת Ps. 69:10, טְרָפִי Ezek. 17:9, כֶּסֶף Gen. 42:25, 35, נֶסֶף Lev. 23:18, צִדְקָה Isa. 5:10, תְּשֻׁבָּה Neh. 4:7, רֶשֶׁף Cant. 8:6 but רֶשֶׁף Ps. 76:4. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, תְּלָלִי Isa. 57:6, נִצְלִי Lev. 25:5, נִצְלִי Isa. 58:3, נִצְלִי Gen. 49:17, נִצְלִי Ps. 89:52, עֲשׂוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שֶׁקֶת Gen. 30:38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שִׁפְתָּי from שִׁפְתִּים lips but בְּרָכִי from בְּרָכִים knees. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי, but מַעֲרָבִיּוֹת. In the opinion of Ewald מַעֲרָבִי Ezek. 7:24 is for מַעֲרָבִיּוֹת from מַעֲרָבִיּוֹת, and מַעֲרָבִי Ex. 26:23, 36:28 for מַעֲרָבִיּוֹת; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change, In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. § 210. e. מַעֲרָבִי chariot const. מַעֲרָבִיּוֹת. The changes in לְהַחֲמִיז flame const. לְהַחֲמִיז pl. לְהַחֲמִיז const. לְהַחֲמִיז, גַּחְלִים coals const. גַּחְלִי are due to the influence of the proximate vowels, § 63. 1; those in הַיּוֹן vision const. הַיּוֹן, פַּחֲלִים coals const. פַּחֲלִים are consequent upon the dropping of Daghesth-forte, § 61. 5; that in אֹהֶלִים (from אֹהֶל) tents const. אֹהֶלִי arises from the conversion of a simple into an intermediate syllable, § 59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in מַעֲרָבִי מַעֲרָבִיּוֹת, an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מַקְטִילָה or מַקְטִילָה and in the plural מַקְטִילִים, מַקְטִילִים.

DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	בֵּן	גַּנִּים	בָּנִי
Fish.	דָּג	דָּג	דָּגִים	דָּגֵי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרֵי
Vengeance.	נָקָם	נָקָם	נִקְמִים	נִקְמֵי
Cloud.	עָנָן	עָנָן	עֲנָנִים	עֲנָנֵי
Heart.	לֵבָב	לֵבָב	לִבְבִים	לִבְבֵי
Flower.	לֶצֶץ	לֶצֶץ	נִצְצִים	נִצְצֵי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצֵי
Wall.	קִיר	קִיר or קִירָה	קִירִים	קִירֵי
Suckling.	יוֹנֵק	יוֹנֵק	יוֹנְקִים	יוֹנְקֵי
Interpreter.	מַלְיָץ	מַלְיָץ	מַלְיָצִים	מַלְיָצֵי
Statute.	חֹק	חֹק	חֻקִּים	חֻקֵּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרֵי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרֹנִים	זִכְרֹנֵי
King.	מֶלֶךְ	מֶלֶךְ	מַלְכִים	מַלְכֵי
Hiding-place.	סִתְר	סִתְר	סִתְרִים	סִתְרֵי
Strength.	עֹצֶם	עֹצֶם	עֲצָמִים	עֲצָמֵי
Death.	מָוֶת	מָוֶת	מוֹתִים	מוֹתֵי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרִים or עִבְרָיִים	עִבְרֵי
Appearance.	מַרְאֶה	מַרְאֶה	מַרְאִים	מַרְאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פֶּתַח	פֶּתַח	פַּתְחִים	פַּתְחֵי	פַּתְחוֹת	פַּתְחוֹת
Hand.	יָד	יָד	יָדַיִם	יָדַי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפִּים	כַּנְפֵי	כַּנְפוֹת	כַּנְפוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנֵי	שְׁנָאִים	שְׁנָאִים
Foot.	רֶגֶל	רֶגֶל	רַגְלָיִם	רַגְלֵי	רַגְלִים	רַגְלִים
Ear.	אָזן	אָזן	אָזְנַיִם	אָזְנֵי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵין	עֵין	עֵינַיִם	עֵינֵי	עֵינֹת	עֵינֹת
Lip.	שִׁפְתָּה	שִׁפְתָּה	שִׁפְתָּיִם	שִׁפְתֵּי	שִׁפְתּוֹת	שִׁפְתּוֹת

OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּנָּה	גַּנֹּת	גַּנּוֹת	גַּנּוֹת
Fish (collective.)	דָּגָה	דָּגֹת	דָּגוֹת	דָּגוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמָה	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עֲנַנָּה	עֲנַנֹת	עֲנָנוֹת	עֲנָנוֹת
Sin.	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצֶחַ	נֶצֶחַ	נֶצְחוֹת	נֶצְחוֹת
Counsel.	עֲצָה	עֲצָה	עֲצוֹת	עֲצוֹת
Wall.	גִּדְרָה	גִּדְרָה	גִּדְרוֹת	גִּדְרוֹת
Sucker.	יוֹנָקָה	יוֹנָקָה	יוֹנָקוֹת	יוֹנָקוֹת
Poem.	מִלִּצָּה	מִלִּצָּה	מִלִּצוֹת	מִלִּצוֹת
Statute.	חֻקָּה	חֻקָּה	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרָה	תּוֹרוֹת	תּוֹרוֹת
Skull.	גִּלְגֻּלָּה	גִּלְגֻּלָּה	גִּלְגֻּלוֹת	גִּלְגֻּלוֹת
Queen.	מַלְכָּה	מַלְכָּה	מַלְכוֹת	מַלְכוֹת
Hiding-place.	סִתְרָה	סִתְרָה	סִתְרוֹת	סִתְרוֹת
Strength.	עֲזָמָה	עֲזָמָה	עֲזָמוֹת	עֲזָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
Vision.	מִרְאָה	מִרְאָה	מִרְאוֹת	מִרְאוֹת

ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עֲמֹק	עֲמִיקָה	עֲמִיקִים	עֲמִיקוֹת
Kal act. part.	קָטַל	קָטְלָה or קָטַלְתָּ	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטַל	נִקְטַלָּה or נִקְטַלְתָּ	נִקְטַלִּים	נִקְטַלוֹת

PARAGOGIC VOWELS.

§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בְּיִי Gen. 49:11 for בְּיָ, מִלְאֲתִי Isa. 1:21 for מִלְאָתִי, רַבָּתִי Lam. 1:1 for רַבָּת, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּיל, חַיִּיתִי Gen. 1:24 for חַיִּית. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tserc from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפֹנָה *northward*, לְנֶגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרְנָה from גֶּרֶן, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, מִדְבָּרָה 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁמָּה *there*, שָׁמָּה *thither*, and to the adjective חָלִיל *profane* in the peculiar phrase הַחִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַמְיָמָה 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁיתָה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לַמִּזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in פְּדָנָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּדָנָה a is changed to e before this ending, § 63. 1, in דְּרָנָה Ezek. 25:13, נָכָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ *king*, מֶלֶכָּה or מֶלֶכָּא *the king*.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, לֵד *hand*, לֵדִי *my hand*, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, כֶּם, הָ, בָּ of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and הָ of the second fem. singular by Tsere, and הָ, הָ, מֶ, נֶ of the third person by Kamets; הָ is invariably contracted to וִ, rarely written הָ, § 62. 1, and הָ to הָ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, הַיָּמִים *her days* Nah. 2: 9.

b. First person: נִי is in a few instances preceded by Kamets, מִדְּנִי Ruth 3: 2, קִרְיָנו Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter ה, הַמֶּלֶךְ Ex. 13: 16, הַמֶּלֶכָּה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, הַמֶּלֶכָּה Gen. 33: 5, הַמֶּלֶכָּה Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הַמֶּלֶכָּה Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written וִ, הַמֶּלֶכָּה Ezek. 5: 12; וִ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, הַמֶּלֶכָּה Jer. 11: 15, הַמֶּלֶכָּה Ps. 116: 19, נִשְׁכֵּר 2 Kin. 4: 7 K'thibh, where the K'tri has הַמֶּלֶכָּה. Sometimes the distinction of gender is neglected in the plural and כֶּם is used in place of the feminine הָ, הַמֶּלֶכָּם Gen. 31: 9, הַמֶּלֶכָּם Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, הַמֶּלֶכָּה Ezek. 23: 49.

Third person. The connecting vowel before הו and ה is occasionally *e*, לְמִינֵהוּ Gen. 1:12, פִּילְגִנְיָהוּ Judg. 9:24, מִשָּׁהוּ Nah. 1:13, אוֹיְבֵהוּ Job 25:3, so רִצְהוּ from רָצָה and מִרְצָהוּ from מָרַצָה and frequently with nouns in הַ, מִרְצָהוּ and מִרְצָה from מָרַצָה, טָהוּ from טָהַר, שָׁהוּ from שָׁחַ, מִתְּהוּ from מָתַח, קָצָהוּ from קָצַח; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחֹתָיו 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחֹתָם; it is once found in the fem. plural קָרְבָּנָה Gen. 41:21. The form הִ in the masc. sing. is commonly reckoned an archaism, אֶחָהּ Gen. 12:8, יִשְׂרָהּ Ps. 42:9, כֹּלָהּ Jer. 2:21, so several times in the K'thibh עִירָהוּ Gen. 49:11, הַבֹּאֶהָ Ex. 22:4, כְּסֹאֶהָ Ex. 22:26, נִסְכָּהּ Lev. 23:13, שִׁלְשָׁהּ 2 Kin. 9:25, הַבֹּאֶהָ Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שִׁנְיָהּ Lev. 13:4, הַנִּזְנָהּ Num. 15:28, or by a Masoretic note in the margin, אֶתְנִינָהּ Isa. 23:17, 18 for אֶתְנִינָהּ; once א is substituted for ה, בָּלָא Ezek. 36:5. The longer forms of the plural suffixes הָם, הֶן are rarely affixed to nouns in the singular, לְבָרְהֶן Gen. 21:28, מִלְבָּרְהֶן Ezek. 13:17, שְׂבוּתֵהֶן Ezek. 16:53, or with the connecting vowel Kamets, בָּלָהֶם 2 Sam. 23:6, or with ה appended, בָּלָהֶנָּה 1 Kin. 7:37, הוֹבָהֶנָּה Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְהֶנָּה Gen. 21:29, בָּלָהֶנָּה Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הָם being used for the feminine, בָּלָם Cant. 4:2, 6:6 for בָּלָן, יְרֵיָהֶם Job 1:14 for יְרֵיָהֶן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ, י; of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גֹּיִל Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *b.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יה, and with הו the third masculine יו, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תַּחֲנוּתֵי 2 Kin. 6:8 for תַּחֲנוּתֵי, עֲדָתֵי Ps. 132:12 for עֲדָתֵי, מִבְּתָרָהּ Deut. 28:59 for מִבְּתָרָהּ, אֶחָיוֹהָ Ezek.

16:52 for אֲחִיוֹתָיָהּ and אֲבוֹתָיָהּ Ps. 74:4, חֲטָאֵהֶם, תְּרַבּוּתָהֶם, מִזְבְּחָהֶם, מִצֵּבֹתָהֶם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמִשָּׁתָיו Lev. 5:24, תְּהַלְלֶיהָ Ps. 9:15, שִׁנְאָתָיָהּ Ezek. 35:11, עֲצָתָהּ Isa. 47:13.

b. The vowel-letter ך is not infrequently omitted after plural and dual nouns, הֶרְכָּךְ Ex. 33:13 for הֶרְכֶּךָ Ps. 134:2 for יִרְכָּם Ex. 32:19 K'thibh (K'ri מִדְּרִי), עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri עֲבָדָיו), גִּיּוּרָהֶם Gen. 10:5 for גִּיּוּרָהֶם, חֲלִבֶּךָ Gen. 4:4 for חֲלִבֶּיךָ.

c. *Second person.* The vowel ך remains unchanged before the fem. sing. ה אֲשֶׁרֶךְ Eccl. 10:17 and with ה appended מִלְאָכְכֶּה Nah. 2:14. Sometimes, as in the full pronoun, ך is appended to the fem. sing. suffix and ה to the plural, תִּתְּלֹאֲכֶרִי Ps. 103:3, חֲיוּרֶיךָ ver. 4, כִּסְתּוֹתֶיכֶנָּה Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהּ occurs in גְּבוּרָיו Nah. 2:4 for גְּבוּרָיו Hab. 3:10, עֲלִיָּהּ Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ehi* וְהִי which is found once תִּגְמֹלֶהּ Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by ך, אֲתִיקָךְ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלִיָּהֶם Ezek. 40:16, גִּיּוֹתֵיכֶם Ezek. 1:11, and ו to the abbreviated masc. ם, אֲלֵהֶמוֹ Deut. 32:37, זְבַחֵימוֹ ver. 38, פְּעִימוֹ Job 27:23, פְּנֵימוֹ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	ך	ה	ו	ה	נִי	כָּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	ך	ה	ו	ה	יָמוֹ	יָכָם	יָכֶן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כָּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבָּךְ *heart*, לִבְבָּכֶם *your heart*, לִבְבָּהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵהֶם pl. שֵׁפֹתֵיהֶם *their lips*.

a. דָּם *blood* becomes דָּמָכֶם and יָד *hand* יָדָכֶם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ת becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיה *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, ממשלה const. ממשלתו suf. ממשלתו. If two consonants have coalesced in the final letter, it will receive Daghesch-forte agreeably to 6, בלו from בלח and אלה from אלה; מביעה; 1 Sam. 16: 15 from the fem. of מבילה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, רפתי; נבלתי; נבלתי; נבלתי; Cant. 2: 10 from רפה const. רפתי; so אלהי; גדרתי; רחתי; שבעתי; but const. שבעתי, comp. מיעתי const. מיעתי.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבי *my heart*, לבבך *thy heart*, לבבנו *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, כס, כן, e. g. בקה, משה; שם, or with a guttural to Pattahh, אלהי, אלהי, though with occasional exceptions, אלהי; Isa. 22: 21, שנה; 1 Sam. 21: 3, פסח; פסח. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שם from שם plur. שמו, שמו, from שן plur. שנים but גלי, גלי, גלי.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתי *our lips*, אזני *my ears*, אזני *our ears*; קרני and קרני *horns*, קרני and קרני *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מלך *king*, מלך *my king*, מלכם *your king*; אר *car*, אר *my car*; in like manner יוקת *sucker*, יוקתו *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעָלִי and פָּעָלִי from פָּעַל Hos. 13:14, with Daghesh-forte separative, קָבָלִי Ezek. 26:9, קָבָלִי 1 Kin. 12:10, קָבָלִי Isa. 9:3, קָבָלִי Jer. 4:7; בָּגָדִי *garment* has בָּגָדִי, בָּגָדִי instead of בָּגָדִי, בָּגָדִי.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, עֵינִי from עֵין *eye*, מוֹתִי from מוֹת *death*; but יְרֵדָה Gen. 49:11 from יָרַד *young ass*, יְרֵדָה Isa. 10:17 from יָרַד *thorn*, עֵלִי Ezek. 18:26, 33:13 from עָלָה *iniquity*.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הָבֵשִׁי from הָבֵשׁ, שָׁבָעִי from שָׁבַע, but פָּרִישׁ from פָּרִישׁ, פָּלָהִי from פָּלָה; פָּרָהִי, פָּרָהִי, פָּרָהִי, פָּרָהִי but פָּרִישׁ from פָּרִישׁ; שָׁבָעִי, שָׁבָעִי but שָׁבָעִי from שָׁבַע. By a like transposition עֲנָפְכֶם Ezek. 36:8 is for עֲנָפְכֶם from עָנַף.

d. The noun בְּרָכָה *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲבִירָיו, אֲבִירָיו not אֲבִירָיו, אֲבִירָיו.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵדִי and עֵדִי from עָד (root עָדָה), בָּתָם from בָּת (בָּתָה), אֲתָנָם from אֲתָנָה (pl. אֲתָנָם).

a. אֲשָׁלָב *lattice*, בָּרְחָל *garden*, מְשָׁלָב *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שָׁבָעִי has in the plural שָׁבָעִי but before suffixes שָׁבָעִי, שָׁבָעִי; בָּסֵ (root בָּסָה) *base* has בָּסֵ, בָּסֵ.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. a. הָרָרִי Jer. 17:3, הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָר; צָלָהִי Job 40:22 and צָלָהִי from צָלָה; שָׁלָהִי Ezek. 16:4 and שָׁלָהִי Cant. 7:3. Once Daghesh-forte is resolved by the insertion of נ, מְשָׁלָבִי Isa. 23:11 for מְשָׁלָבִי, §54. 3.

7. Nouns ending in הֵ drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵה *field* שָׂדֵהִי, שָׂדֵהִי; מִקְנֵה *cattle* מִקְנֵהִי.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, נִשְׁרִיָּה Isa. 22:11, מִבְּרִיָּה Hos. 2:16, נִשְׁרִיָּה Isa. 42:5, שֶׁה *sheep* becomes שֶׁהִי or שֶׁהִי.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules:

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.							
	heart	לֵבָב	king	מֶלֶךְ	queen	מֶלֶכֶת	hand יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מֶלֶכֶת	יָד
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מֶלְכֶתִי	" יָדִי
2 m. thy	"	לֵבָבְךָ	"	מֶלְכְּךָ	"	מֶלְכֶתְךָ	" יָדְךָ
2 f. thy	"	לֵבָבְךָ	"	מֶלְכֶךָ	"	מֶלְכֶתְךָ	" יָדְךָ
3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מֶלְכֻתוֹ	" יָדוֹ
3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מֶלְכֻתָּהּ	" יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבָבֵינוּ	"	מֶלְכֵנוּ	"	מֶלְכֻתֵנוּ	" יָדֵינוּ
2 m. your	"	לֵבָבְכֶם	"	מֶלְכֶכֶם	"	מֶלְכֻתְכֶם	" יָדְכֶם
2 f. your	"	לֵבָבְכֶן	"	מֶלְכֶכֶן	"	מֶלְכֻתְכֶן	" יָדְכֶן
3 m. their	"	לֵבָבָם	"	מֶלְכָּם	"	מֶלְכֻתָּם	" יָדָם
3 f. their	"	לֵבָבָן	"	מֶלְכָן	"	מֶלְכֻתָן	" יָדָן
PLURAL. DUAL.							
	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מֶלְכוֹת	hands יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מֶלְכוֹת	יָדֵי
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מֶלְכוֹתִי	" יָדִי
2 m. thy	"	לֵבָבְךָ	"	מֶלְכֶיךָ	"	מֶלְכוֹתֶיךָ	" יָדֶיךָ
2 f. thy	"	לֵבָבְךָ	"	מֶלְכֶיךָ	"	מֶלְכוֹתֶיךָ	" יָדֶיךָ
3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מֶלְכוֹתָיו	" יָדָיו
3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מֶלְכוֹתֶיהָ	" יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לֵבָבֵינוּ	"	מֶלְכֵינוּ	"	מֶלְכוֹתֵינוּ	" יָדֵינוּ
2 m. your	"	לֵבָבְכֶם	"	מֶלְכֶיכֶם	"	מֶלְכוֹתֵיכֶם	" יָדֵיכֶם
2 f. your	"	לֵבָבְכֶן	"	מֶלְכֶיכֶן	"	מֶלְכוֹתֵיכֶן	" יָדֵיכֶן
3 m. their	"	לֵבָבָהֶם	"	מֶלְכֵיהֶם	"	מֶלְכוֹתֵיהֶם	" יָדֵיהֶם
3 f. their	"	לֵבָבָנָן	"	מֶלְכֵיהֶן	"	מֶלְכוֹתֵיהֶן	" יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמוֹנֶת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרִי	עֲשָׂרִי

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָדָה, § 54. 2, but in pause אֶחָה; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once חָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 41, 29 : 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghesth in ת see § 22. *b*; this is once omitted after Daghesth-forte, מִשְׁתַּיִר Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָה *fourfold*, שִׁבְעָה *sevenfold*.

שִׁבְעָה occurs once with a paragodie syllable, Job 42 : 13, and once with a suffix in the form שִׁבְעָהָם 2 Sam. 21 : 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִיה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{ עָשָׂר	אֶחָד	עֶשְׂרִיה	אֶחָת
	{ עָשָׂר	עֶשְׂרִית	עֶשְׂרִיה	עֶשְׂרִית
Twelve	{ עָשָׂר	שְׁנַיִם	עֶשְׂרִיה	שְׁנַיִם
	{ עָשָׂר	שָׁלֹשׁ	עֶשְׂרִיה	שְׁלוֹשׁ
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֶשְׂרִיה	שְׁלוֹשׁ
Fourteen	עָשָׂר	אַרְבָּעָה	עֶשְׂרִיה	אַרְבַּעַת
Fifteen	עָשָׂר	חֲמִשָּׁה	עֶשְׂרִיה	חֲמִשָּׁת
Sixteen	עָשָׂר	שֵׁשׁ	עֶשְׂרִיה	שֵׁשׁ
Seventeen	עָשָׂר	שִׁבְעָה	עֶשְׂרִיה	שִׁבְעַת
Eighteen	עָשָׂר	שְׁמֹנֶה	עֶשְׂרִיה	שְׁמֹנֶת
Nineteen	עָשָׂר	תְּשֻׁעָה	עֶשְׂרִיה	תְּשֻׁעַת

a. The origin of עֶשְׂרִית, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁת עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶת עָשָׂר *eighteen* Judg. 20: 25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמנים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרה Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, ששים ושינים *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מאה *one hundred*, אלף *one thousand*, רבבה, רבו or רבוא *ten thousand*. These are duplicated by affixing the dual termination מאותיים *two hundred*, אלפיים *two thousand*, רבבותיים or רביות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, יט רבאות *sixty thousand*, אלקה אלפים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	ששי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמשי	Tenth	עשירי

The feminine commonly ends in ית, occasionally in יה.

a. There are two examples of the orthography רִישׁוֹן Josh. 21:10, Job 15:7, and one of רִישׁוֹן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבֵּעַ *one quarter*, חֲמִשׁ *one fifth*, עֲשָׂרֹן *one tenth*.

PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

THE ARTICLE.

§229. 1. The Definite Article (הָא הַהִיא) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, §24. 3; comp. the demonstrative particle הֵּא and הֵּא behold! In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמֹדַר Gen. 10:26, אֶלְמֹדַר hail, the equivalent of נְבִישׁ, and possibly in אֶלְקִים Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד one is so employed in a few instances, as אֶחָד a prophet 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הֵיִאֵר, הֵבִרְתָּה, הֵבִרְתָּה but הֵמְדִּיר.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ו, the syllable being converted into an intermediate, §20. 2. a, instead of a simple one, הָאֵל, הָהָר, הָעֵץ Gen. 15:11, הָרָשָׁע but הַחֲשֵׁךְ, הָהָר, הָעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהָר Gen. 6:19, הָהָרִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּסָף Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ו with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָרִים, הָהָרִים, הָהָרִים, הָהָרִים.

a. This change very rarely occurs before א, הָאֶמֶר Mic. 2:7. When ה is followed by Kamets-Hhateph, Pattahh remains הָהָרִים.

b. The article does not usually affect the vowels of the word before which it stands; in הָרִים mountain and אֶלְמֹדַר people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָהָרִים, הָהָרִים. The plurals of אֶלְמֹדַר tent and אֶלְמֹדַר holiness without the article are אֶלְמֹדַרִּים Gen. 25:27, אֶלְמֹדַרִּים Ex. 29:37, but with the article אֶלְמֹדַרִּים (for אֶלְמֹדַרִּים) Judg. 8:11, אֶלְמֹדַרִּים Ex. 26:33, §208. 3 b;

קָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׁמִירִים for בְּהַשְּׁמִירִים, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הַשְּׁאֲלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֵלָה *shall we go?* הֵלֵא הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵבִינָה Gen. 34 : 31, הֵלֵמְנָה Job 18 : 4, הֵצִירִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הֵיִדְעָתֶם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הֵלֵבֶן Gen. 17 : 17, הֵפְצַצְתָּהּ 18 : 21, Methegh, § 45. 2, הֵמִשְׁלֵב Judg. 9 : 2, הֵחִיטֵלָה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הֵבִירָה Gen. 27 : 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֵיִרְיֵב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הֵאֲלָהָה Ex. 2 : 7, הֵאֲשֵׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵצִיתִי Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הֵאֲתָם Judg. 6 : 31, הֵאֲפַרְתָּהּ Judg. 12 : 5, הֵאֲיֵשׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמַר Ezek. 28 : 9, הֵהִירָהּ Joel 1 : 2, הֵהָלַם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמַשֵּׁל for לְמַשֵּׁל, כְּדָבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, **בְּחַרִי, לְאֶפֶס, בְּאֵר**.

a. Initial א quiesces in the following words after the inseparable prepositions, §57. 2. (2) a, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדֹנָי, אֱלֹהִים, אָמַר for אֲדֹנָי, אֱלֹהִים the Seghol lengthened to Tsere in the simple syllable, אֲדֹנָי but אֲדֹנָי, אָמַר but אָמַר, אָמַר. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, §47, לַיהוָה Gen. 4: 3, לַיהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, כַּאֲפִיר Isa. 10: 13 for כַּאֲפִיר בִּיתְרוֹן Eccles. 2: 13 for בִּיתְרוֹן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶּה, כְּזֹאת, לְיָמֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּרַח, פִּיץ, כָּרַח, לָדַר, לְהֵרֵךְ, לְהַחֲזִיק, לִנְשֹׂת, e. g. כָּרַח עֵץ and פִּיץ עֵץ verbs when preceded by ל, e. g. לְנֶשֶׁת; also with different forms of the demonstrative הַזֶּה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מֶה what they are commonly pointed בְּמֶה, בַּמֶּה, בְּהֶם or followed by a guttural, לְמֶה.

5. Before the article its ה is rejected and the vowel given to the preposition, כִּהְדָּבֵר for כִּהְדָּבָר, לִהְאָרֶץ for לִהְאָרֶץ, בִּהְהָרִים for בִּהְהָרִים.

a. ה not infrequently remains after כ, כְּהִיּוֹם Gen. 39: 11, more rarely after the other prepositions. לְהֵיכָן 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּיחַ Am. 8: 4 for לְהַשְׁבִּיחַ Prov. 24: 17 for בְּהַשְׁבִּיחַ.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghes-forte, מִן מִלְחָמָה for מִן מִלְחָמָה. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to Tsere, *מִן חוּץ* for *חוּץ*, *מִן חוּץ*, *מִן חוּץ*, *מִן חוּץ*.

a. *מִן* is sometimes poetically lengthened to *מִיָּן*, and once has the form of a construct plural, *מִיָּן* Isa. 30: 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיָּן, מִיָּן
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	כְּמוֹךָ	מִיָּךְ, מִיָּךְ
2 f.	בְּךָ	לְךָ	—	מִיָּךְ
3 m.	בוֹ	לוֹ	כְּמוֹדוֹ	מִיָּדוֹ, מִיָּדוֹ
3 f.	בָּהּ	לָהּ	כְּמוֹדָהּ	מִיָּדָהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיָּנוּ
2 m.	בָּכֶם	לָכֶם	כְּמוֹכֶם, כְּכֶם	מִיָּכֶם
2 f.	בָּכֶן	לָכֶן	—	מִיָּכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	כְּמוֹהֶם, כְּהֶם	מִיָּהֶם, מִיָּהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּהֶן

a. The syllable *מִן* inserted between *כ* and the suffixes, and which is in poetry sometimes added to *ב*, *כ* and *ל* without suffixes to convert them into independent words, *בְּמִן*, *כְּמִן*, *לְמִן*, is commonly thought to be related in its origin to the pronoun *מִה* *what*, so that *כְּמִיָּן* would in strictness denote *like what I am*, i. e. *like me*. The preposition *מִן*, with the exception of some poetical forms, reduplicates itself before the light suffixes, *מִיָּן* = *מִיָּן*. Comp. a similar reduplication of a short word, *מִיָּן* or *מִיָּן* construct of *מִיָּן* *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by *ו* prefixed with *Sh'va*, *וְחֹשֶׁךְ*, *וְחֹשֶׁךְ*. Before one of the labials *ב*, *מ*, *פ*, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וּמָלַךְ, וּפָנִים, וְלִהְבֵּי־לֵל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיָהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְחָלִי, וְעָזָז, וְאָנִי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְרָע, וְלִילָה, וְבָהִי.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְהָהָב Gen. 2:12, וְהִבְקָשְׁתָּ Ezek. 26:21, וְסִפְרָה 1 Kin. 13:7, וְצִבְעָתָי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְהָיוּ 2 plur. preterite and imperative of the verbs וְהָיָה *to be* and וְחָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְהִיָּה, וְחִיָּה for וְהָיָה and וְחָיָה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וְאֲדֹנָי, וְאֱלֹהֵי, וְאֲדֹנָי, וְאֱלֹהֵי the Seghol being lengthened to Tseré in the simple syllable. Hence also וְיָהִיָּה when וְיָהִי has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattah and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְאֶפְשָׁר Zech. 11:5 for וְאֶפְשָׁר Jer. 25:36 for וְיִקְלָח.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, אֶל *unto*, and which has a remote demonstrative force in הֵלָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוֹ *if*. The pronoun הֵנָּה, of which probably הֵנָּה is originally only a modification (comp. the relative use of הֵנָּה, § 73. 1), is plainly connected with הֵנָּה *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אָמֶנְם and אָמֶנְם *truly* from אָמֶן *truth*, תָּנֶם *gratuitously* from חֵן *grace*, יוֹמֶם *by day* from יוֹם *day*, רֵיקֶם *in vain* from רֵיק *empty*, פְּתָאֶם *suddenly* from פָּתָע *moment*, שְׁלֶשֶׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָדָּה *surely, only* from אֶבֶן.

(3.) By composition, as מִדֵּיָּה *why?* from יָדֵיָּה *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מִעֲלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מֵאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵצֶס *no more* prop. *cessation*; with a preposition, בְּמֵאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יוֹדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הֵרֵבָה *much*, מֵהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבָּת *much*, יְהוּדִיָּה *in Jewish i. e. Hebrew*, אֲרָמִיָּה *in Aramaic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, כֵּן *here* probably for בֵּן *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and יֵשׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָיָה. *First person* הָיָה, הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

2. עָוָה. *First person* עָוָה and עָוָה; once with *plur.* עָוָה Lam. 4 : 17 K'ri. *Second person* masc. עָוָה fem. עָוָה. *Third person* masc. עָוָה, עָוָה fem. עָוָה.

3. אָי. *Second person* אָי. *Third person* אָי, אָי.

4. אָי. *First person* אָי. *Second person* masc. אָי, אָי, fem. אָי. *Third person* masc. אָי, אָי and אָי fem. אָי.

5. יָשָׁה. *Second person* יָשָׁה, יָשָׁה and יָשָׁה. *Third person* יָשָׁה.

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִי *without*, בְּעַד *through*, זֶלַת *except*, לְעַן *on account of*, מִלִּי or מִלִּי *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִלִּי *toward*.

(2.) A preposition and a noun לְבִי and מִלְּבָב *besides* from מִן *separation*, לְפָנֶיךָ *before* and מִפְּנֵי *from before* from מִן *face*, בְּפָנֶיךָ and בְּפָנֶיךָ *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל-עֶבֶר *beyond*, לְ מֵעַבֵּר *from beyond*, לְעִמָּת *in conjunction with*, לְמִעַן and עַל-עֶקֶב *on account of*, כִּפִּי, לְפִי and עַל-פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאת *toward prop. to meet*.

(4.) A preposition and an adverb, מִבְּלֵעֵי and בְּלֵעֵי *without from* בֶּל *not* עַד *unto*, לְ מֵהַלְאָה *beyond*, בְּבֶלַי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זֶדְלָתִי, נִגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אֲחֵרָיו; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, גִּדְלִי, גִּדְלֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, אֶתְחַתֵּי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is אֶתְחַתֵּם oftener than אֶתְחַתֵּם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתְּךָ, אֵתְּכֶם rarely אֶתְּכֶם, אֵתְּךָ rarely אֵתְּךָ and אֵתְּךָ.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּךָ, אֵתְּכֶם.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, **או** *or*, **אף** *also*, **וא** *and* **לו** *if*, **אשר** and **כי** *that, because*, **פן** *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אם כי** *but*, **כך אף כי** *how much more* prop. *also that*.

(2.) The conjunction **כי** or **אשר** with a preposition, as **באשר** *as*, **למען אשר** *in order that*, **לען אשר** and **לעב אשר** *because*, **עד כי** *until*, **כי הנה כי** *because*.

(3.) An adverb with a preposition or conjunction, **בטרם** *before*, **לכן** or **על-כן** *therefore*, **לולי** *unless* from **לו** *if* **לא** *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as **אח**, **הה**, **אהה** *ah! oh!* **האח** *aha!* **הוי** *ho!* **ווי** *woe!* **אוי**, **אוי**, **אוי** *woe!* **אלי** *alas!* **הס** *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, **הבה** *come!* prop. *give*, **לכה** *come!* prop. *go*, **הנה** *behold!* prop. a demonstrative adverb, **הלילה** *far be it!* **כי** *pray!* from **בעי** *entreaty*, **נא** *now!* *I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-טָמֵא *an unclean* (person) *shall not enter* 2 Chron. 23 : 19, וְהַלְלוּ-יָהּ *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, וָעָמָם יָצְאוּ *there went out (some) of the people* Ex. 16:27, or by the particle כִּי of comparison, כִּי נִרְאָה *(something) like a plague has appeared* Lev. 14:35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאֶחָדָם *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפַל מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹר עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָתָּה וְלִדָּה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעוּ וְנָפְלוּ וְאֵנִי קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׁאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, בָּבֶל קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָה לְמוֹסֵר לִבָּהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17:9, הָרֹשִׁי הַרְשִׁי *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיְלֹת עָמַל מִנּוּלִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגוֹמֵר *et completo, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְרַע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתֵּצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאֲנִי וְהַנֶּזֶר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be* *רָקִיעַ* *a firmament, etc., and God made* *הַרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *בְּרוּךְ הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1:1, an adjective, *הַמֵּאֹר הַגָּדֹל* *the greater light*, *הַמֵּאֹר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *הַהַר הַזֶּה* *this mountain*, *הַהַר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶה the trough* Gen 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְאָה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּיָּה the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּתַח *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, וַיָּהִי הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הַאֲדֹנָי *the Lord* Isa. 1:24, הַאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כַּנְּשִׁיִּים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֲכָמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men בְּפִגְמָה with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* וְאַתָּה־הַקֹּשֶׁעַ *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְדְּמֵנִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיִתָּה, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הֶהְלַכְנָה *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הִתְקַדְּשִׁית *which he sanctified* 1 Chron. 28:28, הַנִּצְטָאוּ *who are present* 1 Chron. 29:17, בַּהֲגִיץ *into* (the place) *which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הֵעָלְיָה *what* (was) *upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּכֶן *as* (the) *a nest*, Isa. 10:14, כְּסֵפֶר *as* (the) *a scroll* Isa. 34:4, כְּהִנְדִּי *like* *rending* (the) *a kid* Judg. 14:6, כְּהַדְבָרִים (the) *bees do* Deut. 1:41, כְּשָׁרִים *as* (the) *scarlet*, כְּשֹׁלֶג *as* (the) *snow*, כְּתוֹלֵץ *as* (the) *crimson*, כְּצֹמֶר *as* (the) *wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֵלִי *the lion and* הַדּוֹב *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמָּקָה בְּכֶסֶף *in* (the) *cattle*, *in* (the) *silver*, and *in* (the) *gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord, Baal*, *הַשָּׂטָן* *the adversary, Satan*, *הַנָּהָר* *the river, the Euphrates*, *הַנֶּחֱלָה* *the descending (stream), the Jordan*, *הַלְבָנוֹן* *the white (mountain), Lebanon*, *הַבְּרָמָל* *the garden, Carmel*, *הַבְּכָר* *the circuit of the Jordan*, *הַמִּצְפָּה* *the watch-tower, Mizpah*, *הָאָדָם* and *אָדָם* *the (first) man, Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the (true) God*. In *הַחֲצִי שֶׁבְּכֶסֶף הַמָּנַשֶּׁה* *the half tribe of Manasseh* Deut. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατήρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *כְּנֻבְרָתָהּ* Isa. 24:2. In *מִבְּסֹחַ הַתְּרָקָהּ* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּתוֹךְ הָאֶהָלַי* *in the midst of my tent* Josh. 7:21, *בְּתוֹךְ הַדָּבָר* *in the midst of its fold* Mic. 2:12, *כָּל-יְהוּדֵי-חֵיהָ* *the whole of the women with child* 2 Kin. 15:16; in *לְמַעַנָּהּ* Prov. 16:4 it distinguishes the noun *מַעַנָּה* from the preposition *לְמַעַן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמִּכֶּה* *the (one) smiting him* Isa. 9:12, *הַמְּצַלָּה* *the (one) bringing thee up* Ps. 81:11, *הַמְצַטְרֵב* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפְרִי מַעֲשֶׂיךָ* *the first-fruits of thy labours*, *נְשֵׁי-בָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מְעֵרַת שׂוּלָה הַמְּכַפֵּלָה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית-יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֵהָלָה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית-אֵל* *the God of Bethel* Gen. 31:13, *הַיָּתִיד הָאֵרֶג* *the pin of the web* Judg. 16:14, *כָּל הַחֲזָזִים* *all the abominations of the nations* 1 Kin. 14:24, *הַקֶּבֶר אִישֵׁי-הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל-הַמַּלְכוּת הָאֵרֶץ* *all the king-*

doms of the earth Jer. 25:26, הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַמִּקְנָן טַבָּחָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי *the Benjamite* Judg. 3:15, בֵּית-הַשְּׁמִיטָה *the Bethshemite* 1 Sam. 6:14, בֵּית הַלְחֶמֶת *the Bethlehemite* 1 Sam. 16:18, אֲבִיעֶזְרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִיעֶזְרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אֶרֶץ *kings of (the) earth* Ps. 2:2, שָׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר טוֹמַר אָתָּא בָּקָר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, שָׁנָה אַחֲרֵיהּ *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), יָרֵא-אֶבְרָא *(the) captain of (the) host* 1 Kin. 16:16, מֶלֶךְ לֵמְוִיָּל *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, רָחֵב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, וָהֶחָאִים *the (persons) decreeing unrighteous decrees* and וְכָתְבִים *and writing, etc.* Isa. 10:1, הַזֵּמֶר וְהָחֹר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְשִׁירִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֶלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָמִים עֵיל *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אִתָּהּ הַנְּקִלֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן הַחֵם* *a wise son* Prov. 10:11, *הַתֵּן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָחַר וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּלִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִידִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶרַח בְּעֵשְׂתוֹ* *his strange work*, *נִבְרָתָהּ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַעֲגֹלָה הַדָּשָׁה* *the new cart* 2 Sam. 6:3, *הַתֵּבֶן הַנָּחֵץ* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אֲחִיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רֵשֶׁת רָעָה* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַצֹּר הַגָּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַגִּשְׁרִי* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הָאֵלֶּךְ הַזֶּה *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative הַזֶּה occasionally stands emphatically before its noun, הַזֶּה מֹשֶׁה *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, הַזֶּה לֶחֶמֶנוּ *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, הַזֶּה הָעָם *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in הַנִּשְׁאָרִים הָאֵלֶּה *these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, הַדֹּר הַזֶּה *this generation* Ps. 12 : 8, בַּלַּיְלָה הַזֶּה *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, הַזֶּה שְׁבָעָתִי *this my oath* Gen. 24 : 8, אֵלֶּה אֲתָרַי *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, מֵעֵט הַבֶּשֶׁת הַזֶּה *this small quantity of honey* 1 Sam. 14 : 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephrathite* 17 : 12, הַזֶּה חֲלִי *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§ 250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, אֶחָד מְקוֹם *one place* Gen. 1 : 9, הַיְרִיעָה הָאֶחָדָה *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24 : 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12 : 10, אֶחָד פְּרוֹחַ *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14 : 9, שִׁשִּׁים עָרִי *sixty cities* Deut. 3 : 4, מֵאָה צֻמִּיִּים *a hundred cakes of raisins* 2 Sam. 16 : 1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מאָ מאָ hundred, אַלפֿי thousands) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, אֲנִי וְאֶחָדָם *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי-הֵן *they two or both of them* 1 Sam. 25 : 43, אַתָּה וְשְׁלֹשָׁתָם *ye three, they three* Num. 12 : 4, אַרְבָּעָתָם *they four* Dan. 1 : 17, שִׁבְעָתָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיְךָ *thy fifty*, חֲמִשָּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשָּׁיָם *their fifties* ver. 1-4, אַלְפֵי *my thousand* Judg. 6 : 15, אַלְפֵיכֶם *your thousands* 1 Sam. 10 : 19, רִבְבָּתִי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲתֹנֹת *twenty she-asses* Gen. 32 : 16, כֶּבֶדִּים מֵאָה-אֲלָף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָתֹת *three leaves* Jer. 36 : 23, אַרְבָּעָה שִׁלְשָׁה כֻּבֵּי חֲרִי *three baskets of bread* Gen. 40 : 16, עֶשְׂרִי כְבָשִׁים *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מאָ hundred or אַלְפֵים thousands, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וּשְׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as אִישׁ *man*, and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, שָׁנָה מֵאוֹת תש"נ *nine hundred years* Gen. 5:5, אַלְפָּה אַלְפָּה *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, חֲמִישֶׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁנֵי שָׁנִים *two years* 2 Kin. 22:1, שלש אמה *three cubits* 25:17 K'thibh where the K'ri has אַמָּה. The tens are occasionally followed by the plural מְלוֹחִים בְּנֵי-חַיִל *thirty companions* Judg. 14:11, שְׁמוֹנִים בְּנֵי-חַיִל *eighty sons of valour* 2 Chron. 26:17, אַרְבָּעִים וּשְׁנַיִם יְלָדִים *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֶשְׂרֵה זָהָב *ten (shekels) of gold* Gen. 24:22, שְׁלֹשׁ מֵאוֹת כֶּסֶף *three hundred (shekels) of silver* Gen. 45:22, שְׁתֵּי-לֶחֶם *two (loaves) of bread* 1 Sam. 10:4, שֵׁשׁ-עֶשְׂרִים *six (ephahs) of barley* Ruth 3:15. In measurements, the word אַמָּה *cubit* is occasionally preceded by the preposition בְּ, thus אַרְבַּע בְּאַמָּה *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, אֶלֶף מֵאוֹתִים חֲמִשִּׁים וָאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, שִׁבְעָה וְשָׁלְשִׁים וּמֵאוֹת שָׁנָה *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאָה שָׁנָה וּמֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמֵּשִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנָיו *his two daughters* 19 : 30, הַיּוֹם אַרְבָּעִים *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, עֶשְׂרֵי הַשְּׁנַיִם *the twelve* 1 Chron. 25 : 19. 27 : 15, 1 Kin. 6 : 38, or to the second, אִישׁ הָעָשָׂר הַשְּׁנַיִם *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנֵים-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַיְלָדִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30 : 7, שָׁנָה בְּשָׁלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנֵית עָשָׂרִים וְשִׁבְעִי *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁלֹשֶׁת-עָשָׂרָה שָׁנָה *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנִית בְּשָׁלִישִׁים וְשִׁמְנָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁנֵית שִׁבְעִי *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה יָמִים הַחֲדָשִׁי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשָׁבָעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵין *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם בְּשְׁנַיִם *two by two* Gen. 7 : 9, שְׁבָעָה שְׁבָעָה *by*

sevens ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, *אֶחָדָה* *once*, *שְׁתֵּי* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פֶּעַם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עָשׂוּר פַּעַמַּיִם* *ten times* Job 19:3 or *רַגְלַיִם* *steps*, *שְׁלֹשׁ רַגְלַיִם* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אֶלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַחֹזֶשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סָאִים קֶמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְע־שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שְׁלֹשֶׁת שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָרִים אֱמֶת* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 251. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם לַחֵץ* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יַיִן תַּרְגִּילָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *בָּקָר רִגְלֵי* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרֶן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* צֶמֶר 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; בְּהָרִים גְּתִירִים פֶּתוֹר *Pethor (in) Mesopotamia* Deut. 23:5, גַּת־פִּלִּשְׁתִּים *Gath (of) the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּשֶׁךְ אֶלְיָזָר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2, אֱלֹהִים אֲבֹתָנוּ *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי אֲבֹתָנוּ Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתִּי *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

הַפְּתִיחַ *the poor of thy people* Ex. 23:11, הַכְּבוֹדִי *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזִים *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, אֲבִיר אֲבִירִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41:19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15:18, אֲרָזִים עֲצֵי *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm (of) Jacob* Isa. 41:14, אֲנָשֵׁי הַתָּרִים *men (who are) merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב נֶזֶם *a ring of gold* Gen. 24:22, כְּלִי-עֵץ *vessel of wood* Lev. 11:32, עֹדֶר הַעֲזִים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מֵהֶלֶךְ יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּבֶד *the weight of a talent* 1 Chron. 20:2, מִיְּמֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַחֲוִיָּה *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, קְדָשׁ בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, וּבַחֲרִי-צֶדֶק *sacrifices of righteousness*, קָדוֹשׁ קֹדֶשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *man*, *lord*, *son*, *daughter*, to abstract nouns or other substantives, thus, *אִישׁ חָזָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ דְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בֶּזֶל תְּחִלְמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן־שְׁמֹנֶה יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן־מָוֶת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי־בָלָעַל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת־תְּשָׁעִיר* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כִּלְיֵי הַקֶּטָן* *ressels of small* (capacity) Isa. 22:24, *מֵי מָלֵא* *waters of fulness* Ps. 73:10, *כָּל־בָּיִת* perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb, *מְעַט מְעַט* *few men* Deut. 26:5, *עֹלֶת הַמִּזְבֵּי* *continual burnt-offering* Num. 28:6, *חַיָּם חַיָּם* *blood* (shed) *canselessly* 1 Kin. 2:31, *יְדֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אָבֵן דֹּמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקְרֵב* *a God nigh at hand*, *אֵלֶיךָ מֵרָחֹק* *a God afar off* Jer. 23:23.

7. The source from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מִשָּׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אֶהֱבָה* *sick from love* Cant. 2:5.

8. The subject by which an action is performed, or in which an attribute inheres, *אֶהֱבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חִכְמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The object, upon which an action is directed, *יִרְאֵא אֱלֹהִים* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *תְּהִלַּת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *תְּהִלַּת הָעָם* *zeal of the people*, which is felt for them Isa. 26:11; *וַיִּצְחַק כֹּדֶם* *the cry against Sodom* Gen. 18:20, *וַיִּבְקֹעַ הָעָם* *the cry of the poor* Prov. 21:13; *חַמְסוֹ* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ־הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יֵרֹבָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבָה נַפְשׁ* *restoring the soul* Ps. 19:8, *אֹהֲבִי שְׁמִי* *loving thy name* Ps. 5:12, *בָּאִי טַעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מְשִׁיבִי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מְסִיחַ אֱלֹהִים* *smitten of God* Isa. 53:4, *יְלִיד אִשָּׁה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, *הִגְדַּת־שָׂךְ* *girded with sackcloth* Joel 1:8, *לְבוּשׁ הַבְּלִים* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *כִּפְרָא מֶלֶךְ* *on the king's reading* 2 Kin. 5:7, *הוֹרִישׁוּ* *his driving out* Num. 32:21, or be governed by it as its object, *קָרָא־שְׁמוֹ* *to call Samuel* 1 Sam. 3:8, *הוֹרִישָׁם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמְא־שִׁפְתָּיִם* *unclean as to lips* Isa. 6:5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3:7, *קָרְעִי בְּגָדַי* *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, *πόδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, *בְּגִלְבֹּעַ הָהָרִי* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְכָּם* *prophets out of their own heart* Ezek. 13:2, *בְּכֹרֵי כֹחֵם* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *מְקוֹם אֲשֶׁר* *the place where*, etc., Gen. 39:20, *אֲשֶׁר עַל־דִּבְרֵי* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־תְּשֻׁלָּה* *by the hand of* (him whom) *thou wilt send* Ex. 4:13, *תְּהִלַּת דְּבַר־יְהוָה* *the beginning of* (what) *Jehovah spake* Hos. 1:2, or before the conjunction *וְ* *and*, *וְדַעַת הַכְּמִיָּה* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיָּיִן* *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רִאשֵׁי בֵית־אֲבֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטַי* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־גִדְלֵי לִבְבֵּי מֶלֶךְ־אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *נְהַרֵי גַחְלֵי הַבֶּשֶׁת* *rivers, brooks of honey* Job 20 : 17, *נוֹשְׁטֵי רוֹמֵי-קֶשֶׁת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נוֹשְׁטֵי* may be in construction not with *קֶשֶׁת* but with *רוֹמֵי* *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *גְּטָרַת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲלֵיָּי הַחֵיִל* *the mighty men of valour* Josh. 1 : 14, *וְזָהָבֵי* *his idols of gold* Isa. 2 : 20, *שֵׁם קֹדֶשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶחָד רֵפָא הַקָּדוֹל* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתַיָּהוּ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מִתְחַיֵּי לִי* *my refuge of strength* Ps. 71 : 7, *וְזָמָה דֶּרֶכָּךְ* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קֵץ כָּל-הַשָּׂא* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל-בֵּית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *כָּל-מְלָאכָה לֹא-יֵרָעָשָׂה* *no work shall be done* Ex. 12 : 16,

אין כִּלְ-הָדָשׁ *there is no new thing* Eccl. 1 : 9. אֵין כִּלְ-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δυνάσθησεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָהּ שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. הַבַּיִת לְאֵלִישָׁע Gen. 37 : 12, אֲבִיהֶם לֵצֶן Gen. 37 : 12, *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמֹנוֹן לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשַׁי 2 Sam. 20 : 1 *is the son of Jesse*, § 246. 3), עֶבֶד לְיֶשַׁר הַסַּבָּחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מְזִמֹּר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקִיָּף *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמֵשֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמַלְכּוֹ *in the fifth year of the king* 1 Kin. 14 : 25, שְׁלֹשׁ לְאָסָא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טֵיב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרָה *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־זֶּה אֵלֶּה *what are these?* Zech. 4 : 5, אַתָּה־הוּא מַלְכִי *thou art my king* Ps. 44 : 5, הָאֵלֶּה הָאֲנָשִׁים שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה חֲרָבָה *the earth was desolate* Gen. 1 : 2, הָיוּ הָעֹצֵר הַבָּקָר *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָחֵל בְּחַיָּי בְּהוֹלֵי *began (to be) dim* 1 Sam. 3 : 2; וַיֵּחַל נֹחַ אִישׁ הַצֹּדֵקָה *and Noah began (to be) a husbandman* Gen. 9 : 20; שָׁמַד כַּתִּיףְךָ *when thou ceasest spoiling* Isa. 33 : 1, הָפַךְ לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles וְ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, וְשָׂאֵל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, מְשַׁבֵּחַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טֵיב הַדֶּרֶךְ *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹרוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַנְּעִרָה רַחֵמָה* the damsel was fair 1 Kin. 1:4, *וְהַזָּהָב הָאֶרֶץ הַהוּא טוֹב* and the gold of that land is good Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַמְדַבֵּר* my mouth is the (one)-speaking Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* from placed after the adjective, *טוֹבָה הַכְּמָה מִפְּזִיזִים* wisdom is better than rubies prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *צַדִּיק אַתָּה מִמֶּנִּי* thou art more righteous than I, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* all to the comparative particle *מִן*, *גָּדוֹל מִכָּל-בְּנֵי-קָדִים* great from all the sons of the east i. e. the greatest of all, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* the least of his sons prop. the little (one) 2 Chron. 21:17, *הַיָּפֹתָה בַּנָּשִׁים* O fairest among women Cant. 1:8, *הַקָּטָן* the least, *הַגָּדוֹל* the greatest 1 Chron. 12:14, *טוֹבָם* the best of them Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי גָדוֹל מִמֶּנָּה* I will be greater than thou prop. great from thee Gen. 41:40, *וַיְהִי הָאִישׁ הַכָּלִי-הָאֵדָם* and he was the wisest of all men 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹתֵר* more, *הָכֵמְתִי אֲנִי יֹתֵר מִיָּמַי* I was then more wise Eccl. 2:15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִיָּמִי* my iniquity is too great to be forgiven prop. greater than (it is possible) to forgive Gen. 4:13, *מְצֵט מִמֶּנָּה* too little for thee Job 15:11.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied, *רָשָׁר מִמְּסוּכָה* the upright (is sharper) than a thorn-hedge Mic. 7:4, *מֵאֲפָס* less than nothing Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *מִן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future ; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite ; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

late past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחוץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth רָגְלָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹדֵימָתָנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶה ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָה יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צמתי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מלצה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now ידעתי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מֵאֵינָן בָּאֵתֶם *whence have ye come*, but in Josh. 9:8 מֵאֵינָן תָּבֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox ידע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord ירחם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *הָיָה* *hath borne our griefs* Isa. 53 : 4, *לַעֲשׂוֹת* *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, *אֶעֱשֶׂה* *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *הָיָה* *was to reign* 2 Kin. 3 : 27, *הָיָה* *was fallen sick of his sickness whereof he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *לֵאמֹר* *for I would have lain down* (pret.) *וְשָׁקוּת* *would be at rest* Job 3 : 13; but (if it were my case) *אֶחְרֹשׁ* *I would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *יִאָּבְדוּ* *may all thine enemies perish* Judg. 5 : 31; *וְיִשְׁקַל* *might be weighed* Job 6 : 2; *נַעֲשֶׂה* *we will do* Josh. 1 : 16; *וְעָשׂוּ* *ought not to be done* Gen. 20 : 9; *נֹאכְלִי* *we may eat* Gen. 3 : 2, *לֹא תֹאכְלֶינָה* *ye shall not eat* ver. 3, *תִּשְׁמְרוּ* *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) *לְמַעַן תְּבָרְכֶנִּי* *in order that my soul may bless thee* Gen. 27 : 25, *אֶחָדָה* *against thee have I sinned that thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *דַּבֵּר-נָא* *let thy servant speak, I pray thee* Gen. 44 : 18. *הִנָּמְר-נָא* *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *בְּעֵת* and *בְּהֵיכָן* *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *אָכַלְתִּי* *before thou camest* Gen. 27 : 33, *הָיָה* *had not yet gone out* 1 Sam. 3 : 4; to the future, *תְּבָרְכֶנִּי* *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמַר saith your God* Isa. 40 : 1, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou?* 1 Sam. 1 : 8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרוּם exalteth a nation* Prov. 14 : 34, it does so now and always will; *a son יכבֹּד honoureth his father* Mal. 1 : 6.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist נעלה used to go up from the earth* Gen. 2 : 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job נעשה did continually* Job 1 : 5; *the daughters of Israel הלכנה were in the habit of going from time to time* Judg. 11 : 40; so Gen. 29 : 2, Ex. 13 : 22, Num. 11 : 5, 1 Sam. 2 : 19.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז נשיר-משה then sings Moses* Ex. 15 : 1, *Balak נחניני brings me from Aram* Num. 23 : 7; or a poet, who lives in the midst of that of which he sings, *יאבד יום אונלד בו let the day perish on which I am to be born* Job 3 : 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מרדמ אמה why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יודיע הרקיע למשה he makes known his ways unto Moses* Ps. 103 : 7.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שׂוֹנְאֵי have wasted me, my deadly enemies יִקְרִיפוּ will surround me* Ps. 17:9, *fire אֶכְלָה devoured before them, and after them a flame תִּלְחֹחַ shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׁמְעוּ have heard רָחֲצוּן they will be afraid; pangs אֶחָז have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab תִּרְחֹמוּ shall seize them, all the inhabitants of Canaan נִמְגְּגוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked נָגְדוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragoric forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אֵל-תִּהְיֶה harm not* Ps. 105:15; *לֹא תִהְיֶה would mean you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragoric forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּאְמָר and *said* ... וַיִּאְמָר and *he said* ... ver. 3, וַיָּשָׁם and *he rose up early* ... וַיַּחֲבֹשׁ and *saddled* ... וַיִּלָּךְ and *took* ... וַיִּבְרָכֶם and *clave* ... וַיָּקָם and *rose up* וַיֵּלֶךְ and *went unto the place* אֲשֶׁר-אָמַר-לִי of which *God had told him*. Gen. 17:5, *thy name shall not be called Abram* לֹא-יִקְרָא and *it shall be* ... ver. 6, וְהַפְרֵתִי and *I will make thee fruitful* ... וַיַּבְרִיתִי and *I will make nations of thee* וּמְלָכִים וַיֵּצְאוּ מִמֶּנּוּ and *kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וְאַרְבָּא (and) *I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וַיִּצְבֹּר and *shall heap up earth* וְיִשְׂחָק he *shall deride every stronghold* וַיִּלְכְּדָהּ and *take it* Hab. 1:10, וְהַעֲשֶׂה shall *do evil* ... וַיֵּלֶךְ and *shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me* ... וַיַּעֲנֵנִי and (after I had thus watched) *the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי And *it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וּמִצָּרוֹתֶיךָ when *there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and *it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh* וְאָמַרְתָּ and *say to him* prop. and *thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וָבָא and *there came* ... וַנִּקֵּחַ and *took* ... וַיֵּצְאוּ and *I went out* ... וַיַּחֲבִיחוּ and *smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהַפְרֵתִי and *I will make him fruitful*, וְהַרְבֵּיתִי and *I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24:4, *fallen* Judg. 4:22, or *about to fall* Jer. 37:14. Their principal uses are the following, viz.:

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֲהֵב אֶתְחָב *loveth righteousness and justice* Ps. 33:5, *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh*, and *the earth* עֹמֶדֶת *abideth for ever* Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא *not only feared but worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְחָמֵד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מַה־אַתָּה רֹאֶה *what seest thou?* Jer. 1:11, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6:17, נָתַן *giving* נְתֹנָן *given*, מְשִׁיב *restoring* מְרֻשָּׁב *restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֹת *dying* and *dead*, נָפַל *falling* and *fallen*; this is less frequently the case with active verbs, *who then* is הַצֹּדֵד־צֹרֵר *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלְחָם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came*... וְלֹט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי־הָיָי *who (were) to marry his daughters* ver. 14; *he came to Shiloh*... וּמָצְאוֹ קָרָעִים *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלֵד (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֶה *was keeping the flock of Jethro* Ex. 3:1, *his throne* הָיָה נִכְוֵן *shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְנָאֵם (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, עֲשׂוּת מִשְׁפָּט *to do justice (is) a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶפְשֶׁל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, יָת לָלֶחֶת וְיָת לָמוּת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) יֵצֵאת וְבֹא to go out and to come in* 1 Kin. 3:7, יָת כְּסִיד וְיָת רָקֹד *thou hast refused to be ashamed* Jer. 3:3, יָת כְּסִיד וְיָת רָקֹד *a time to mourn and a time to dance* Eccles. 3:4, עֲתִידִים עֲרִיר *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְפָנֵי *because of*, לְפָנֵי *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַד הַיָּשָׁב *learn to do well*, אֲשֶׁרֹּד חֲמוּץ *redress wrong* Isa. 1:17, *until he knows* מֵאִם *to refuse the evil*, וּבְחֹר *and to choose the good*, 7:15. וְלֹא-אֲשֶׁב בְּדַרְכָּיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּמֵאִם *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָא *in their being created* i. e. *when they were created*; *in the day* יִבְרָא אֶת-הָאָרֶץ וְהַשָּׁמַיִם *God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹ *for the drinking of the people* Ex. 17:1; וְשִׁבְתִּי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׂאת פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תַּחֲבִיחָהּ* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּהְיֶקְעוּ* *and they blew the trumpets* and *וַיִּכְרְעוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *כָּל-זֶה רָאִיתִי וְנָתַתִּי אֶת-לִבִּי* *I have seen and applied my heart* Eccl. 8:9; *יָקִוּ* *they shall buy* *fields for money* and *וְכָתוּב* *and write the papers* and *וְהִתִּים* *and seal (them)* and *וְהִיעֵד* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב עַם-שָׂפָר וְסֹדֵר* (shall) *the fault-finder contend with the Almighty* Job 40:2, *הַחַיּוֹת רָצוּ וָשׁוּב* *the living creatures ran and returned* Ezek. 1:14, *שִׁבַּחְתִּי אֱלֹהִים* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *הֵלְכוּ וְדַבַּרְתֶּם* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵיל הָלַךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסֶפֶת עוֹד אֲרַחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָלַךְ מִשְׁבִּים* *being early to go or going early* Hos. 6:4, *אֵיכָל אֶרְאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף שֵׁנָה Gen. 8:10 and he added to send or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 and he added and sent for he sent again.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶבֱל נִבְהִיבוּ *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6; לֹא הוֹסִיפִי רִקְרָאוֹ-לָךְ *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא רָגַעְתִּי אֲבָלָה *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; וְאִמְצָאֵהוּ רָגַעְתִּי *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite by signification, as a proper noun, אֵת-אַבְרָהָם *Abraham* Gen. 22:1, or is made so by the article, אֵת-הָאוֹר *the light* Gen. 1:4, a pronominal suffix, אֵת-בְּרַכְתִּי *my blessing* Gen. 33:11, or construction with a definite noun, אֵת-יֵשׁ הַמָּקוֹם *the name of the place* Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them, אֵת-הָאָרֶץ הָאֵת-הַקֵּנִי *this land... the Kenite* and אֵת-הַקֵּנִי *and the Kenizzite*, etc., etc., Gen. 15:18-21; אֵת-יֹסֵף אֵת-בְּתוּלוֹ *Joseph of his coat* אֵת-בְּתוּלָה *the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּאתָּהּ the pillar* 2 Sam. 18:18; *and carter strengthened אֶת-בִּזְרָתָּהּ gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֵת-הָאֵלֹהִים this ye shall eat* Lev. 11:9; *put אֶת-הַחֵלֶל this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אָמְרוּ whom they have cast into the prison* Jer. 38:9; *he knew אֶת-אֲשֶׁר-נָעֲשָׂה what his youngest son had done to him* Gen. 9:24; *אֶת-מִי תִרְפָּקָה whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מֶה*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אִישׁ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְּהֵם* Gen. 32:1, or *וַיְבָרֶכֶם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מָלֵא הָאָדָמִים the house was full (of) men* Judg. 16:27, *טָבַעְתִּי עֲלֵיהֶם אֵלִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *כָּל הַחֲרָמֵינוּ we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *הַהֲרָרִים תֵּלַכְנָה הָלֶב shall run (with) milk* Joel 4:18, *מִינֵי יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלֹךְ קַמְשֻׁנִּים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶכְהוּ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּלֶכְהוּ אֵת הָעִיר walking (in) righteousness* Isa. 33:15, *וַיָּצֵאוּ אֶת-הָעִיר they came into the city* Josh. 8:19, *וַיָּצֵאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי חֲלֹם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסָּפֵד and they lamented there a lamentation* Gen. 50:10; *יָהִי חֲבֵל תְּהֵבֵלִי ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *חָמָה גְּדוֹלָה קָנֹאתִי* *I have been zealous a great fury* Zech. 8:2, *אֶיֶשֶׁן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *וְהָיָה הַכִּסֵּא אֲנִי* *in the throne will I be greater than thou* Gen. 44:40; *וְהָיָה דְרֹךְ* *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יָתֵן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32:5, *וַיִּגְדַּל לְרֵבְקָה אֶת־דִּבְרֵיהֶּ* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל יֵרֶם בְּעֵינֶיךָ אֶת־הַדָּבָר* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 *תִּתֵּן אֶת־הָעִיר* *the city shall be given*, the verb agrees with *עִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֲבֵרֹן נָפַל* *as for the iron, it fell* 2 Kin. 6:5; *הָיָה אֶת־כָּל־אֵלֶּה אֲנִשֵּׁי חַיִּל* *as for all these (they were) men of valour* Judg. 20:44; *אֶת־הַקְּוִיָּה* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *וְהָיָה הָאֵלֶּיךָ וְאֶת־הַדָּבָר* 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֶת* is the preposition *with*, § 238.2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *וָיָצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *יִצְאוּ מִן־הָעִיר* Josh. 8 : 22 ; *וְלָחֶם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to*, *in reference to*, thus, *וְאָהַב* *to love* any one and *וְהָיָה אֹהֶב* *to have love* to any one, *וְרָפָא* *to cure* and *וְעָשָׂה רְפוּאָה* *to perform a cure* for any one, *וְהוֹשִׁיעַ* *to save* and *וְנָתַן הַחַיָּת* *to grant salvation* to any one, *וְשָׂרַף* *to destroy* and *וְבָרַח שָׂרָף* *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *וְהִקְעוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *וַיִּפְּשֵׁט יָדָיו* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-nans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *וְהִלַּכְתָּ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *וַיִּתְרַעַב אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *וַיִּשְׁמַע מִקְרָנֵי רְמִים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מוֹנֵיהֶם* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *וְלֹא הָרָאנוּ אֶת־כָּל־אֵלֶּה* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְיִהְיֶה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *וְאָמַר אֵלָיו אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *וְיִשְׂרָאֵל אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *וַיִּסֶּם אֶת־כָּל־אֹיְבָיו* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שִׁאֲרֵיהֶם לָקַח *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהֵמָּם מְהוּמָה *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּהְיוּ אֵלָיו אֲבָן *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִנָּחְתָּ אֹתָם אֲבָלֶט *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר־תִּזְרַע *thy seed* אֶת־הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּבְרָא אֱתֵהָאָדָם עָפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּבְרָא *for which I have sent it* אֲשֶׁר *for which* שְׁלַחְתִּיו *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה *and he built the stones into an altar* אֶת־הָאֲבָנִים מִזְבֵּחַ *1 Kin. 18 : 32.*

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, אָרַץ הָאֲנָב נָתַתִּי *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, וְנִהְיָה לִי, רָעָה גְמֻלוֹהָ *they did thee evil* Gen. 50 : 17, comp. גְּמָלוֹ לָחָם רָעָה *Isa. 3 : 9 ;* וַיִּשְׁכְּרוּ אֶת־מֶלֶךְ מַעַכָּה *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31 : 18 ; צָמַתְתִּי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע בָּסָל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שְׁמַעְתִּי אֶפְרַיִם *I have heard Ephraim bemoaning himself* Jer. 31 : 18, מִתְנוֹדָד *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וַיִּמְלְתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, קָרוּעַ כְּתָנָיו *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, שְׁלָחָה קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲדַרְטֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי הָרַבָּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *עֶרֶב וּבֹקֶר וְצַהֲרָיִם* *evening and morning and noon* will *I pray* Ps. 55:18; *הַצֵּלֶכָה* *to-night* Num. 22:8; *גִּדְעֹן* *came at the beginning of the watch*. Time how long: *וְהָאֵשׁ הָאֲשִׁמְרֶת* *and he shall shut up the house* *seven days* Lev. 14:38; *הָאֲדָמָה* *the land* *rested eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בֵּית* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבוּהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *הֵעֲרִיב זֶבַח* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *יָשְׁבוּ בְּטָחָה* *in security* Deut. 12:10; *יֵלְכוּ רֹמְמָה* *loftily* Mic. 2:3; *הָיָה לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *לֹא תֵלֵךְ שָׁמָּה* *for fear of briars* Isa. 7:25; *לְעֵבֶד* *to serve him* *with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחוֹק מִרְשָׁעִים יְשׁוּעָה* *salvation is far from the wicked* Ps. 119:155, *תִּצְנַנְנוּ חֲרָדוֹ טִאֲנָנוּ* *tremble ye careless women* Isa. 32:11. The singular for the plural: *רַבָּא דְּבִרְיָה* *let thy words come to pass* Judg. 13:12, *יָשָׁר מִשְׁפָּטֶיהָ* *upright are thy judgments* Ps. 119:137, *אֲנֻשָּׁתָהּ מִפְּוִהֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹרֶת* *let there be lights* ... *וַיְהִי לָאֵת* *and let them be for signs* Gen. 1:14, *וַיְהִי אַנְשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271.4. a, *הַבָּנוּ לְדָוִד אֲשֶׁר* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, *בְּנֵי-בֵית הָיָה לִי* *there was to me* (i. e. I had) *house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, *הָיָה בָּלָזָה* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, *וְהוּא גְדוֹלָה וְחָזָק* *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, *בְּאַרְצָה יְדָדָה וְיָגָדָה* quoted by Nordheimer as an additional example the second adjective may agree not with *אַרְץ* but with the preceding noun, *בְּשָׂרִי לְךָ יִשְׁתָּהוּ* *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, *וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ* *and the people hastened and passed over* Josh. 4:10, *צֹאֵן אֲבִדוֹת* *lost sheep* Jer. 50:6, *כֻּלָּם קְדוֹשִׁים* *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשָּׂא כָל־הָעֵדָה וַיִּהְיוּ אֶחָד־קוֹלָם* *and all the congregation lifted up and uttered their voice* Num. 14:1; *וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ* *and the people believed and they heard* Ex. 4:31.

b. The noun *אַרְץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so *עָם* *people* in the following examples, *חָטְאָה עַמָּה* *thy people has done wrong* Ex. 5:16, *הָעָם יוֹשֵׁבָהּ* *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, *בָּרָא אֱלֹהִים* *God created* Gen. 1:1, *בְּעֹלְיוֹ יוֹמָת* *its owner shall be put to death* Ex. 21:29, *אֲדֹנָיִם קָשָׁה* *a hard master* Isa. 19:4, *נְעֻרָיו נִתְחַנְּנָה* *thy youth is renewed* Ps. 103:5.

a. When the word *אֱלֹהִים* refers to false deities, the sense is plural and it is construed accordingly, *אֵלֶּה אֱלֹהֶיךָ* *these are thy gods* Ex. 32:4, 8, *כֹּה־יַעֲשׂוּ אֱלֹהִים* *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, בְּהֵמֹת שָׂדֵה תַּעֲרוֹג אֲלֶיךָ *the beasts of the field pant for thee* Joel 1 : 20, תַּשְׁטֹף סִפְיָהֶיךָ *its floods wash away* Job 14 : 19, אֲחֻזָּתָה תִּבְלִים *pangs have taken her* Jer. 49 : 24, רַבְּצָה תַּיִם *wild beasts, their lair* Isa. 35 : 7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, וַיְהַלְלוּהָ *and they (queens and concubines) praised her* Cant. 6 : 9 ; *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; מֵתִי *my dead* (Sarah) Gen. 23 : 4 ; אֲתִי שָׂדֵד *thou art destroyed* Jer. 4 : 30 ; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, מְבָרְכֶיךָ בְּרוּךְ *they that bless thee shall each be blessed* Num. 24 : 9 ; מְהַלְלֶיךָ *they who profane it shall every one be put to death* Ex. 31 : 14 ; צִדְקַת צְדִיקִים יִסְרֹו מִפְּנֵי *they take away the righteousness of the righteous from each of them* Isa. 5 : 23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, וְהָיָא מֵהֶם תוֹדָה וְקוֹל *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, וְהָיָא מִשָּׁה וְהָיָא *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19.

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אֲתָה וְאֲבֹתֶיךָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָיִי אֹצִיִּים *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאבָב בָּא *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זָקְנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נְהִיָּה *I and Jonathan my son will be* 1 Sam. 14 : 40, אֲתָה וְאַהֲרֹן וְדִבַּרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שָׂדֵמֹת הִשְׁפִּיזוּ אֶמְלָל *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם נַפְשֹׁת, *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כָּל, or an abstract expressing a quality of that which follows, וְיָהִי כָל-יְמֵי-שֵׁת *and all the days of Seth were* Gen. 5 : 8, וַתֵּצֵאוּ כָל-הַנְּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר טַלְשָׁיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה רַבּוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי הִנְיִי *behold I (am he who) has laid* Isa. 28:16, הִנְיִי יוֹסֶה *behold I (am he who) will add* 29:14, 33:5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד *one man for each tribe* Josh. 3:12; so with numeral adjectives, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, קֹר לְקֹר קֹר לְקֹר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמִיק עֲמִיק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְיִשְׁעַן וְיִשְׁעַן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הֶמְדֹּר הֶמְדֹּרִים *a heap, two heaps* Judg. 15:16, שָׂדֶה וְשָׂדֶה *waste and desolate* Ezek. 6:14, שָׁמָּה וְשָׁמָּה *Lev. 23:3*.

b. Instances occur of triple repetition, קדוש קדוש קדוש *holy, holy, holy*, Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a nominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדוּךָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הִוא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ הִמְלִיךָ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, הָלְכוּ הָלְכוּ וְנָעוּ *they went on lowing as they went* 1 Sam. 6:12, וַאֲדַבֵּר אֵלֵיכֶם וַיִּדְבֹּר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. נִפְחָל וַיִּפְחָל *Ex. 19:13*, Piel בָּרַךְ וַיְבָרֶךְ *Josh. 24:10*, Pual טָרַח וַיִּטָּרַח *Gen. 37:33*, Hiphil יָצָא וַיֵּצֵא *1 Sam. 23:22*, Hophal מוֹת וַיִּמָּוֶת *Ex. 19:12*, Hithpael הִתְמַוְּטָה *Isa. 24:19*; or one derivative species with another of like signification, הִפְחָה לֹא נִפְחָה *Lev. 19:20*, הִתְחַלַּל לֹא חִתְחַלַּח *Ezek. 16:4*. Occasionally the infinitive is borrowed from a cognate verb, אָסַף וַיִּסְפוּ *Zeph. 1:2* (אָסַף and סָפוּ), אָדַשׁ וַיִּדְשְׁנוּ *Isa. 28:28* (אָדַשׁ and דָּשַׁן).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, הָיָה וַיְהִי־אֶהְיֶה *Neh. 1:7*, הָיָה וַיְהִי־אֶהְיֶה *Ps. 50:21*; once it is added in a varied form to a preceding construct infinitive, בָּתְּלוּ וַיִּבָּלְלוּ *2 Sam. 6:20*. The finite verb is repeated, וַיִּשָּׁב וַיִּשָּׁב *2 Sam. 15:8* K'thibh. A verbal noun takes the place of the infinitive, עָרְוָה תִּעֲשֶׂה *Hab. 3:9*.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. טָהַר וְבִטָּה ... הָיָה לָךְ *2 Sam. 15:30*, הִלְכָה וְבִטָּה ... הָיָה לָךְ *Jer. 41:6*; an adjective may even take the place of the second, וַיִּלְךָ הָלֹךְ ... וַיִּלְכֶּךָ *Judg. 4:24*; the finite verb is

omitted in וְגִדּוּל הַלֵּךְ מִרְדְּפֵי הַלֵּךְ Est. 9:4, the substantive verb takes its place, וְחִסּוֹר הָיָה חֲלוּףָהּ Gen. 8:5, וְנָחַל הַלֵּךְ וְנָחַל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הָלַכְתָּ וְהָקַעְתָּ Josh. 6:13, הָלַכְתָּ... הָלַכְתָּ 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵכִי *wilt thou go?* Gen. 24:58, הֲתֵחַח אֲנִי אֱלֹהִים *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* אֲהֵבִים אִתְּכֶם *whether you love* Deut. 13:4, *inquire* אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲתֵתַת בְּנִי, וְאִם אִם *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶץ *is it any pleasure to the Almighty that thou art righteous* וְאִם-בָּצֵעַ *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִם *or, who knoweth* הֲחָכָם יִהְיֶה אוֹ כֹּסֵף Eccl. 2:19, or by הֲ repeated הֲחֹזֶק הוּא הֲרַפָּה *whether they be strong or weak* Num. 13:18, הֲלָא הָיָנוּ קִרְאָהֶם לָנוּ הֲלָא *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-הַפְּסָק אִם-בַּתֵּיבָר הַיֵּצֵר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם מֵאֵת, אִם *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּאֲהָ *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלְחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְרָה* *which he has cursed* Gen. 5:29; *whose seed אֲשֶׁר זָרְעוּ* Gen. 1:11; *whose foundation אֲשֶׁר בְּעֶפְרָ יְסוּדָם* Job 4:19; *the place אֲשֶׁר ... עָלָיו* *upon which* Ex. 3:5; *thou אֲשֶׁר בָּחַרְתִּיךָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצְוֵ אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand אֵת אֲשֶׁר-יִקְרָה* *what shall befall* Dan. 10:14.

a. The only exception is **עִם אֲשֶׁר** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׂחָתָ עָשִׂה** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God עָשָׂהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד-הַשֵּׁלֶחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאוֹל הַקָּטָן *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֹה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֵּדָה *the place that thou hast founded* Ps. 104 : 8, מְצִמּוֹת זֶה הַשֶּׁבִי *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִעֵץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשֹׂאָה *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, *do this and live* וְחַיָּה *i. e. in order that you may live*, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהַנִּיחַ *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום הושא אברהם את עיניו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הרהריהו הים הים *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* גאלי *I have been so hitherto, but now* גאלי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לֵא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a.*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *d.*, only used in the plural, §201. 1, §203. 5. *c.*

וְאֵת the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b.*, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnahh is preceded by Munahh and Tiphhhha, §38. 2; Silluk by Merka and Tiphhhha, and Tiphhhha again by Merka, §38. 1.

VERSE 2.

הִתְחַה, לֹה verb הִחַה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Hhatuph, § 19. 2.

בָּהִי, רֹהִי Segholate nouns of class I. from לֹה roots, § 184. *b*, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

עַל־פָּנֵי Makkeph, § 43, פָּנֵה noun of class I., form 2, § 185. 2. *d*, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

הַיָּם noun of class III from יָ root § 190. *b*, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, *the face of ocean*.

מְרַחֵם Piel participle of the Ayin Guttural verb רָחַם, § 116. 4, § 121. 1, feminine, § 205, as the predicate without the article, § 259. 2, although its subject is definite, § 246. 3; the participle expresses continuous action, § 266. 1, belonging to the period before spoken of, § 266. 3.

הַיָּמִים noun used only in the plural, § 201. 1, § 203. 5. *c*; vowel changed by the pause accent, § 65. 1.

This verse consists of two clauses, § 36. 1; the clause of Athnakh is subdivided by Zakeph Katon and R'bhia, § 36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38. 4, Athnakh by Munakh and Tiphkha, § 38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munakh, § 38. 4, and Silluk by Merka and Tiphkha, § 38. 1.

VERSE 3.

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INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.			
1: 1... § 21. 1, 36. 1, 242, 245. 4, 262. 1, 270. <i>a</i> , 275. 3 2... 21. 1, 258. 3 4... 270. <i>b</i> 5... 31. 1 6, 7... 245. 1 7... 36. 1, 203. 5. <i>c</i> 9... 250. 1 11... 45. 2, 254. 6, 285. 1 12... 220. 1. <i>b</i> 14... 275. 1. <i>b</i> 16... 245. 2, 254. 9 18... 45. 2. <i>a</i> 22... 33. 1. <i>a</i> 24... 193. <i>a</i> (4), 218 24, 26... 38. 1. <i>a</i> 29... 270. <i>c</i> 31... 249. 1. <i>c</i> , 274. 1 2: 1... 244. 1 2... 262. 1 3... 249. 1. <i>c</i> 4... 4. <i>a</i> , 259. 2. 267. <i>d</i> 5... 258. 3. <i>b</i> 6... 263. 4 7... 147. 5, 273. 3 9... 245. 5. <i>b</i> 10... 248 11... 245. 5 12... 16. 3. <i>b</i> , 234. <i>a</i> , 250. 2. <i>a</i> 14... 258. 2 16, 17... 287. 1 17... 103. <i>a</i> , 282 18... 242. <i>b</i> 19... 147. 5 23... 16. 3, <i>b</i> , 24. <i>a</i> , 127. 3 25... 263. 5. <i>a</i> 3: 2, 3... 263. 1 5... 106. <i>a</i> 6... 258. 1 13... 262. 1 15... 30. 2 16... 53. 3. <i>a</i> 22... 21. 1, 177. 2 4: 3... 231. 3. <i>a</i> 4... 220. 2. <i>b</i> 12... 267. <i>d</i> 13... 200. 2 (2) <i>b</i> 14... 245. 3, <i>b</i> , 262. 1. <i>b</i> 16... 147. 5	4: 17... § 35. 1 18... 275. 1. <i>c</i> 23... 83 (f. pl.), 89 (f. pl.), 98. 2, 127. 1 26... 281 5: 5... 177. 2, 251. 2. <i>a</i> 8... 277. <i>a</i> 17... 38. 1. <i>a</i> 18... 225. 2 20... 39. 4. <i>a</i> , 285. 1 6: 3... 74. <i>a</i> , 139. 2, 157. 3, 158. 2 7... 285. 1. <i>a</i> 9... 96. <i>b</i> 13... 262. 2 17... 266. 2 18... 100. 2. <i>a</i> (1) 19... 45. 2. <i>a</i> , 229. 3. <i>a</i> 22... 273. 2 7: 1... 262. 1, 273. 4 2... 252. 4, 280. 1 4... 251. 2 6... 287. 1 9... 252. 4 13... 200. <i>e</i> , 246. 3, 249. 2, 251. 1. <i>a</i> 19... 280. 3 23... 173. 3 8: 5... 282. <i>c</i> 7... 282 10... 260. <i>a</i> 12... 149. 2 17... 150. 1 18... 147. 5 9: 14... 139. 1 20... 258. 3. <i>a</i> 24... 147. 5, 270. <i>c</i> 10: 5... 230. 2. <i>b</i> 19... 56. 4, 126. 2 21... 256. <i>a</i> 25... 250. 2 (2) 26... 229. 1. <i>a</i> 11: 1... 223. 1. <i>a</i> 6, 7... 141. 1 7... 86. <i>a</i> 9... 57. 1 16... 251. 2 30... 56. 2 31... 22. <i>b</i> 12: 2... 263. 1 4... 10. <i>a</i> 5... 254. 1 bis 7... 262. 1. <i>b</i> 8... 19. I, 220. 1. <i>b</i>	12: 12... § 243. 3 20... 43 13: 2... 245. 5. <i>d</i> 4... 4. <i>a</i> 6... 275. 1. <i>a</i> 9... 119. 1, 180. <i>a</i> 14: 2... 71. <i>a</i> (3) 4... 252. 2 6... 221. 6. <i>b</i> 8... 203. 5. <i>c</i> 9... 250. 2 (1) 10... 63. 1. <i>a</i> , 219. 1. <i>b</i> , 280. 2 19... 10. <i>a</i> 15: 1... 246. 3, 249. 2, 274. 1 2... 47, 253. 2. <i>b</i> 8... 262. 1. <i>b</i> 11... 229. 3 12... 245. 4 17... 275. 1. <i>c</i> 18... 254. 3 18-21... 270. <i>b</i> 22... 245. 5. <i>a</i> 16: 5... 4. <i>a</i> , 254. 9. <i>a</i> 11... 90 (2 f. s.) 13, 15... 43. <i>a</i> 30... 60. 3. <i>b</i> (2) 17: 4... 65. <i>a</i> 4, 5... 215. 1. <i>e</i> 5... 271. 4. <i>a</i> 5, 6... 265 8... 30. 2, 254. 5 11... 273. 5 12... 254. 6. <i>a</i> 17... 24. <i>b</i> , 230. 2. <i>a</i> , 254. 6. <i>a</i> , 253. 2. <i>a</i> 19... 90 (f. s.) 20... 265. <i>b</i> 18: 1... 262. 1. <i>a</i> , 274. 2. <i>b</i> 6... 253. 2 11... 276. 3 20... 254. 9. <i>a</i> 21... 24. <i>b</i> , 39. 3. <i>b</i> , 230. 2. <i>a</i> 28, 29... 251. 4 19: 1, 4... 266. 3 9... 131. 3 11... 207. 1. <i>a</i> , 245. 5 12... 38. 1. <i>a</i> 14... 24. <i>a</i> 19... 86. <i>b</i> (2m.), 105. <i>a</i> , 105. <i>d</i> 30... 251. 4	19: 33... § 249. 2. <i>b</i> 33, 35... 106. <i>a</i> 35... 38. 1. <i>a</i> 20: 5... 71. <i>a</i> (3) 6... 164. 2 9... 22. <i>b</i> , 75. 1, 263. 1 11... 254. 9 13... 275. 3. <i>a</i> 18... 127. 1 21: 6... 60. 2. <i>a</i> , 120. 2 8... 65. <i>a</i> 14... 214. 1. <i>b</i> 16... 119. 1, 174. 1 17... 39. 3. <i>b</i> 28, 29... 220. 1. <i>b</i> 22: 1... 262. 1, 265, 270. <i>b</i> 3... 265 4... 287. 3 5... 244. 1 8... 44 14... 126. 2 23: 1... 251. 2, 3 4... 275. 5 6... 165. 3 10... 254. 9. <i>b</i> 11... 125. 1 11, 13... 262. 1. <i>b</i> 16... 36. 1 19... 246. 3 24: 1... 119. 1 8... 249. 2. <i>b</i> 14... 39. 4 15... 39. 3. <i>a</i> 20... 245. 3 22... 251. 2. <i>c</i> , 254. 4 23... 158. 3 30... 36. 1 33... 111. 2. <i>b</i> 35... 245. 5. <i>d</i> 42... 51. 1 42, 48, 65... 39. 4 48... 131. 1 58... 283. 1 65... 73. 2. <i>a</i> , 176. 3, 245. 3. <i>a</i> 67... 246. 3. <i>a</i> , 256. <i>d</i> 25: 5... 43 8... 38. 1. <i>a</i> 12... 254. 1 27... 229. 4. <i>b</i> 31... 98. 1. <i>a</i> , 125. 1 34... 65. <i>a</i> 26: 3... 262. 1. <i>b</i>

- 26: 4....\$ 30, 2, 246. 3
6....36. 1
8....245. 3
13....282. c
15, 18....104. *g*
22....156. 4
28....36. 1
29....60. 3. *a*
27: 1....88 (f. pl.)
4....263. 1. *b*
9....119. 1
12....141. 6
16....36. 2
19....105. *b*
23....270. *b*
25....263. 1
26....131. 3
27....120. 3
29....177. 1
33....263. 1. *b*, 266.
2. *a*
26....252. 4
38....16. 3. *b*, 230.
2. *a*
42....271. 4. *a*
44....223. 1. *a*
28: 2, 5, 6, 7....33. 1. *a*
9....39. 4
12....55. 1
20, 21....287. 2
29: 2....263. 4
3....139. 1
6....22. *a*, 230. 2. *a*
6....34
8....139. 1
9....34, 257
10....10. *a*
17....273
20....223. 1. *a*
23....10. *a*
32....105. *a*, 118. 3
35....245. 3. *b*
30: 1....34
5....127. 1
6....104. *a*
7....252. 1
15....245. 3. *b*
16....249. 2. *b*
19....215. 1. *b*
27....131. 3
31....43
32....44. *a*
33....24. *a*
38....45. 2, 88 (f.
pl.) bis, 216. 2. *a*
39....60. 3. *b* (2)
31: 4....45. 2. *a*
6....71. *a* (2)
9....220. 1. *b*
13....19. 2. *a*, 246.
3. *a*
27....126. 1
30....86. *b* (2 m.),
91. *b*
32....104. *i*, 285.
2. *a*
36....75. 1
39....61. 6. *a*
32: 1....270. *c*
5....111. 2. *b*
16....250. 2 (3)
20....61. 1. *c*, 88
(pl.), 55. 2. *a*
22....45. 3
23....249. 2. *b*
33: 5....220. 1. *b*
6....68 (f. pl.)
11....43, 166. 1,
270. *b*
34: 17....100. 2. *a* (1)
21....258. 2
34: 30....\$ 254. 5
31....230. 2
35: 7....275. 3. *a*
15....270. *b*
18....34
22....39. 4. *a*
26....275. 1. *c*
29....22. *b*
37: 2....249. 1. *b*
8....282
9....271. 3
12....257
14....10. *a*
19....73. 2. *a*, 254.
6. *a*
20....104. *i*
22....60. 3. *b* (2)
53....24. *b*, 283. 2
58....105. *a*, 282. *a*
38: 9....131. 4
11....274. 2. *b*
25....71. *a* (3)
39: 4....119. 1
7, 12....98. 1
11....231. 5. *a*
12....22. *b*
14....119. 1
14, 17....92. *d*
20....255. 2
40: 15....93. *d*, 156. 4
16....251. 1
20....150. 5
41: 8....119. 1
11....99. 3
12....257. 2
19....254. 3
21....220. 1. *b*
33....35. 2
35....249. 2
40....260. 2 (2) *a*
43....94. *b*
51....92. *c*
42: 7....262. 2. *a*
11....71. *a* (1)
13....38. 1. *a*
18....287. 1
21....39. 4
25, 35....216. 2. *a*
36....220. 1. *b*
43: 7....45. 1
8....125. 1
14....65. *a*, 82. 1. *a*
(3), 249. 1. *b*
26....26
29....141. 3
44: 1....285. 2
4....114, 271. 2,
272. 2
17....30. 2
18....263. 1. *a*
40....271. 4
45: 22....251. 2. *c*
25....45. 3
28....45. 5. *a*
46: 2....38. 1. *a*
3....148. 2
22, 27....275. 1. *c*
28....22. *b*
47: 24....275. 1. *c*
48: 20....270. *c*
22....223. 1. *a*
49: 3....65. *a*
5....216. 1. *b*
8....281
10....24. *b*
11....53. 2. *a*, 61. 6.
a, 218, 220. 1. *b*,
221. 5. *b*
12....215. 1. *a*, 259.
2. *b*
17....216. 2. *a*
49: 19....\$ 140. 1
23....139. 1
50: 9....248
10....271. 3
17....275. 3. *a*
19....283. 1
23....22. *a*
26....147. 5
EXODUS.
1: 1....\$ 21. 1
7....273. 5
10....58 (3f. pl.)
16....177. 2
2: 3....24. *b*, 104. *e*
4....53. 3. *b*, 148.
2, 150. 3 (p. 182)
7....230. 3
9....150. 2, 151. 1,
161. 5
10....104. *k*
17....104. *g*, 105. *a*
20....60. 3. *c*, 98. 2,
164. 3
23....51. 2
3: 1....266. 3. *a*
2....53. 2. *a*
4....39. 1. *a*
5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. *a*, 75. 1
10....254. 6. *a*
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. *a*
5: 5....86. *b* (2 m.).
7....151. 2
8....39. 1. *a*
16....166. 1, 275.
2. *b*
6: 14....255. 3
16....251. 3
29....10. *a*
7: 10....262. 1
11....53. 2. *a*
20....276. 1
22....53. 2. *a*
26....265. *b*
8: 1....131. 3
17....268. 3. *b*
23....100. 2. *a* (1)
9: 3....10. *a*, 177. 1
15....119. 1
18....27, 104. *e*
25....126. 2
29....88 (pl.)
10: 1....249. 2. *b*
3....173. 2
8....271. 4. *a*
24....150. 5
11: 8....249. 2. *b*
12: 7....45. 2
16....256. *c*
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. *c*
13: 1....24. *a*
2....92. *c*
9....254. 7
16....220. 1. *b*
22....263. 4
14: 4....22. *b*, 91. *c*
14....119. 1
17....22. *b*, 91. *c*
15: 1....22. *b*, 263. 5
15: 2....\$ 56. 1, 105.
b, 131. 1, 247. *b*
4....277. *a*
5....61. 6, 104. *f*
6....60. 3. *a*, 61.
6. *a*
9....104. *f*
10....11. 1. *b*, 61. 6,
159. 1
11, 13....22. *b*
14, 15....263. 5. *a*
16....22. *b*, 61. 6. *a*
17....24. *b*, 190. *a*
20....277. *a*
21....22. *b*
26....112. 3
16: 5....58. 1. *a*
7, 8....71. *a* (1)
14....180. *a*
15....39. 3. *b*
23....58. 1. *a*, 112. 1
27....242. *a*
17: 1....237. *d*
8, 10....119. 1
11....275. 2. *b*
18: 8....104. *i*
10....215. 1. *b*
11....262. 2
21, 25....225. 1. *a*
26....88
19: 5....44. *a*
9....215. 1. *a*
12....282. *a*
13....149. 2, 282. *a*
21, 24....111. 1
20: 2-17....39. 4. *a*
4....27, 243. 2
5....111. 3. *a*
8....268. 2
10....249. 1. *c*
11....43
13....27
21: 7....98. 1. *a*
9....275. 3
11....215. 1. *c*
19....92. *d*
22....19. 2. *a*, 39.
3. *b*
28....270. *c*
30....55. 1
35....19. 2. *a*, 39.
3. *b*
36....92. *d*
22: 2....216. 1. *b*
3....166. 3
4....220. 1. *b*
8....43, 275. 3. *a*
26....220. 1. *b*
23: 11....254. 2
14....252. 4
26....207. 1. *a*
30....280. 1
31....104. *f*
24: 4....246. 3
25: 31....11. 1. *b*, 113. 1
35....280. 3. *b*
26: 2....250. 1
23....216. 2. *a*
24....53. 3. *a*
33....100. 2. *a* (1),
100. 2. *a* (2),
229. 4. *b*
27: 21....247. *a*
28: 1....119. 1
2....254. 6. *a*
7....275. 1. *c*
40....207. 1. *a*
29: 3....248. *a*
9....273. 3
20....88. 4. *a*
30....105. *a*

29: 35....\$ 65. *a*
37....229. 4. *b*
30: 18....109. 3
23....215. 1. *c*
34....38. 1. *a*
31: 13....104. *h*
14....275. 6
32: 1....75. 1, 119. 1,
249. 2. *a*
4, 8....275. 3. *a*
19....220. 2. *b*
25....104. *d*, 156. 2
33: 3....63. 1. *b*, 174. 4
13....220. 2. *b*
20....105. *a*
24....111. 3. *a*
36: 3....38. 1. *a*
28....216. 2. *a*
38: 27....250. 2 (2)
39: 30....105. *d*
40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
4: 13....60. 3. *a*
23, 28....150. 5
6: 21....61. 4. *a*,
205. *c*
22....119. 1
24....220. 2. *a*
6: 14....114
15....95. *a*
7: 38....216. 1. *a*
8: 3....119. 1
9: 7....98. 1. *a*
10: 4....39. 4. *a*
11....273. 2
12....39. 3. *b*
18....271. 4. *a*
19....230. 2. *b*
11: 7....126. 1
9....270. *c*
18....229. 4. *b*
32....38. 1. *a*, 254. 4
39....71. *a* (3)
42....4. *a*
43....164. 2
44....96. *b*, 242
13: 3....258. 3. *a*
4....27, 57. 2 (2)
b, 220. 1. *b*
10, 21....71. *a* (3)
51, 52....139. 3
55, 56....96. *a*
14: 8....126. 1
13....175. 2
35....242. *a*
38....274. 2. *a*
42....156. 2
43....92. *d*, 94. *b*
15: 24....87
29....100. 2. *a* (2)
32....87
16: 4....104. *h*
8....11. 1. *a*, 188. *a*
31....71. *a* (3)
18: 4....263. 1
7 ff....172. 3
28....156. 4
19: 20....175. 5, 282. *a*
20: 3....256
7....96. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9....71. *a* (3),
140. 3
23: 3....280. 3. *a*
13....220. 1. *b*

23: 17....\$ 26
18....216. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
22....259. 1. *a*
23....273. 3
25: 5....216. 2. *a*
21....172. 1
46....39. 3. *b*
26: 9....100. 2. *a* (1)
bis.
15....141. 3
18....92. *d*
25....132. 1
33....92. *e*
34....172. 1
34, 35....65. *a*
34, 43....140. 6
27: 7....251. 2. *a*
8....112. 3
23....246. 2. *a*

NUMBERS.

1: 10....\$ 13. *b*
47....96. *a*
2: 33....96. *a*
3: 26....271. 4. *b*
49....55. 1
4: 23....22. *a*
5: 13, 14....71. *a* (3)
22....131. 2
6: 23....120. 3
8: 7....121. 3
24....22. *a*
9: 6....275. 1. *b*
7....249. 2
14....275. 1. *c*
20....253. 2
10: 23....45. 5
29....21. 1
35....4. *a*
11: 4....57. 2 (2) *a*,
229. 3. *a*
5....263. 4
11....164. 2
15....71. *a* (2)
16....111. 3. *a*
20....196. *d*
25....111. 2. *c*
12: 1....276. 1
4....250. 2 (2) *a*
13: 18....283. 2. *a*
32....156. 4
14: 1....275. 2. *a*
2....262. 1
15: 6....252. 3
21....39. 3. *b*
28....27, 240. 1. *b*
29....275. 1. *c*
16: 3....275. 2
17: 3, 4....104. *g*
10....140. 4
28....125. 2
20: 3....125. 2
5....104. *l*
8....276. 3
14....104. *i*
21....131. 4
21: 5....104. *l*
30....105. *a*, 140. 5
33, 35....44. *a*
22: 6....269. *b*
8....274. 2. *a*
11....19. 2, 141. 1,
267. *b*
25....119. 1
29....262. 1

22: 33....\$ 105. *a*
37....141. 1
23: 7....19. 2, 119. 3,
141. 1, 263. 5
13....141. 3
18....61. 6. *a*
19....121. 3
24....166. 5
25....139. 1, 2
27....104. *j*
24: 3....61. 6. *a*
4....266
7....19. 2. *b*, 131. 6
9....275. 6
11....127. 2
15....61. 6. *a*
17....161. 2
21....158. 3
22....35. 1
25: 13....24. *a*
26: 30....246. 3. *b*
62....96. *a*
28: 4....249. 1. *b*
6....254. 6. *b*
8....104. *d*
26....39. 3. *b*
29: 15....251. 1
30: 11....274. 2. *b*
31: 2....131. 3
12....45. 5. *a*
32: 5....271. 4. *a*
7....113. 1
21....254. 9. *b*
33....71. *a* (1), 246.
1. *a*
42....27
33: 30....111. 2. *d*
34: 5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4....251. 2. *a*
19....125. 2
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
14....259. 2
15....225. 1. *a*
19....271. 2
22....99. 3. *a*
28....38. 1. *a*
35....38. 1. *a*, 249. 1
38....273. 1
44....245. 5. *d*
45....112. 3
2: 9....60. 4. *a*
12....203. 5. *a*
24....131. 3
35....139. 1
3: 4....250. 2 (1)
13....246. 1. *a*
17....216. 2. *a*
26....21. 1, 151. 2
4: 10....119. 1
11....99. 3. *a*
26....44. *b*, 91. *b*
30....265. *b*
33....35. 1
41....219. 1. *b*,
256. *d*
5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....126. 1
10....92. *c*
13....104. *h*
15....105. *a*
17....254. 9. *b*
23....273. 2
24....94. *b*, 112. 3
8: 3....85. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 2....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....251. 4
26....119. 1
10: 15....119. 3
17....30. 2
11: 12....247. *a*
14....270. *b*
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19. 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c*, (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
25: 4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....166. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 220.
2. *a*
66....177. 3
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

- 32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....216. 1. *b*
 29....262. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1, 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*), 167. 3
 21....177. 3

JOSHUA.

- 1: 1....\$ 265. *a*
 8....36. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 33....272. 2
 11: 8....21. 1
 14....94. *b*

- 12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 56....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 10: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 5....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

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- 1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 23....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 13....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f* pl.),
 105. *b*
 23....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....73. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....229. 4. *b*
 19....111. 3. *b*
 26....74. *a*
 9: 2....230. 2. *a*
 8....93. 1. *a*
 9....53. 2. *b*, 63. 1.
a, 95. *b*
 10....89 (f. s. &
 m. pl.)

- 9: 11....\$ 53. 2. *b*,
 95. *b*
 12....89 (f. s. &
 m. pl.)
 13....95. *b*
 14....89
 24....220. 1. *b*
 25....174. 5
 29....164. 5, 172. 3
 35....274. 2. *b*
 38....91. *b*
 48....75. 1
 53....140. 5
 10: 2....60. 3. *b* (1)
 4....207. 1. *f*
 9....243. 3
 14....119. 4
 11: 1....254. 6
 18....99. 3. *a*
 25....91. *b*, 119. 1
 37....98. 2
 40....250. 2 (2),
 263. 4
 12: 4....272. 2
 5....230. 3. *a*
 6....3. 1. *a*
 13: 2....248. *a*
 3....16. 1
 5, 7....90 (2 *f* s.)
 6....119. 2
 8....93. *b*, 245. 5.
b, 266. 3
 12....275. 1. *a*
 23....273. 1
 14: 1....61. 6. *a*
 6....245. 5. *d*
 11....251. 2. *b*
 15....283. 2. *a*
 18....61. 6. *a*
 15: 16....280. 3. *a*
 16: 5....130. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*, 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 89
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....66. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

- 1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25, 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
d

- 2: 8....\$ 88, 88 (2 *f*.),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f*.)
 4....16. 1, 55. 2. *a*,
 88 (2 *f*.), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

- 1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *t*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f*.)
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....258. 3. *a*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 4: 8....266. 2. *a*
 12....263. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f* pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 7....91. *c*
 13....119. 2
 24....91. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

- 14: 36...\$ 141. 1
40...276. 3
15: 1...125. 2
5...111. 2. *c*
6...151. 2
9...91. *c*
19...157. 3, 172. 4
30...100. 2. *a* (1)
16: 4...284
12...214. 2. *b*
15...221. 2. *a*
18...246. 3. *b*, 254.
6. *a*, 257. 2
23...245. 3. *a*
17: 12...249. 2. *c*, 253.
2. *b*
25...24. *b*, 104. *h*
26...73. 2. *a*, 275.
3. *a*
34...245. 5. *d*, 265.
b, 271. 4. *b*
35...14. *a*, 112. 3,
265. *b*
42...172. 4
47...150. 2
55...245. 2, 249.
2. *a*
56...249. 2. *a*
18: 1...105. *a*
6...158. 3
7...250. 2 (2) *a*
9...156. 1
17...119. 1
20...243. 2
22...220. 2. *b*
28...104. *i*
29...148. 1, 151. 2
19: 10...249. 2. *b*
13, 16...201. 2
17...104. *k*
21...269. *a*
22...249. 1. *c*
20: 6...119. 1
13...271. 4. *a*
21...39. 4
28...119. 1
31...254. 6. *a*
38...199. *b*
42...250. 2 (2) *a*
21: 2...219. 1. *b*
3...92. *b*, 221. 3. *a*
7...44
12...44. *a*
14...66. 1 (1), 105.
a, 174. 4
15...126. 1
22: 2...165. 2
23: 11...94. *d*
22...282. *a*
24: 14...245. 5. *a*
17...209. 1
19...71. *a* (2)
25: 7...94. *a*
8...164. 2
14...157. 3
18...172. 5, 209.
3. *a*
33...165. 3
34...58 (3 f.), 167.
3
43...250. 2 (2) *a*
26: 16...271. 4. *b*
22...246. 3. *a*
27: 12...119. 1
28: 7...214. 1. *b*
8...89 (f. s. & m.
pl.)
10...24. *b*
14...60. 3. *b* (2)
15...63. 1. *c*, 97.
1. *b*, 164. 5
28. 24...\$ 111. 2. *b*
30: 1...14. *a*
31: 2...94. *c*
2 SAMUEL.
1: 4...\$ 242. *c*
6...91. *b*, 166. 3
9...256. *c*
10...99. 3. *b*, 106. *a*
15...131. 3
21...255. 1
26...166. 1
2: 19...13. *b*
27...65. *a*
32...274. 2. *b*
3: 2...257. 1
8...165. 3
22...276. 2
4: 6...71. *a* (3)
5: 2...164. 2
6: 1...151. 2
3...249. 1. *b*
5...16. 3. *b*
13...282. *c*
16...253. 1
20...282. *b*
23...56. 2
7: 10...114
8: 18...199. *b*
10: 3...253. 2
11, 17...275. 2. *b*
11: 1...11. 1. *b*
24...177. 3
25...245. 5, 271.
4. *a*
12: 1, 4...156. 3
4...249. 1. *c*
14...92. *d*
13: 4...280. 1
31...254. 10
32...158. 3
39...253. 1
14: 2, 3...16. 1
7...38. 4. *a*, 158. 3
10...104. *k*
19...57. 2 (1),
180. *a*
30...149. 1, 150. 4
15: 8...282. *b*
12...125. 2
23...275. 2. *b*
30...282. *c*
32...273. *b*
34...287. 3
37...215. 1. *c*
16: 1...250. 2 (1)
16...215. 1. *e*
17: 9...243. 2. *a*
10...140. 4
12...71. *a* (1)
22...223. 1. *a*
23...113. 1, 275.
3. *a*
18: 3...113. 2
18...270. *b*
19: 1...281
14...111. 2. *b*
18...224. *a*
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. *d*
9...111. 2. *b*
21...95. *a*
2: 2...166. 2
6...60. 3. *a*, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) *a*
21: 11...\$ 271. 4. *a*
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. *b*
40...53. 3. *a*, 111.
2. *c*
41...53. 2. *b*, 132.
1
43...118. 3, 141. 3
44...199. *b*
48...238. 1. *b*
23: 1...160. 5
6...33. 3, 140. 6,
221. *b*
8...199. *b*
27...24. *b*
24: 12...268. 2
13...253. 2
1 KINGS.
1: 6...\$ 243. 1
14...259. 2. *a*
15...54. 1, 265. *b*
21...87
27...283. 2. *b*
2: 24...105. *a*
31...254. 6. *b*
3: 3...126. 1
7...267. *b*
15...147. 4
4: 5...150. 4, 215.
1. *e*
5: 3...253. 2. *a*
10...254. 8
11...260. 2 (2) *a*
20...119. 1
25...53. 2. *a*
6: 16...10. *a*
19...132. 1
21...207. 1. *c*
28...251. 4. *a*
7: 12...249. 1. *c*
14...132. 1, 253. 1
37...220. 1. *b*
44...251. 4. *a*
8: 1...119. 1
48...86. *b* (1. *c*)
9: 11...165. 2
10: 3...112. 3
9...254. 8
12...275. 1. *b*
15...254. 3
11: 2...210. *d*
3...275. 1. *a*
13...16. 1
22...24. *a*
25...271. 4. *b*
39...57. 2 (2) *a*
12: 10...221. 5. *a*
12...164. 2
32...257. 3
13: 7...234. *a*
12...75. 2
20...60. 3. *b* (2)
14: 2...71. *a* (2)
3...60. 2. *a*, 127. 1
6...273. 5
24...246. 3. *a*
25...257. 3
15: 16...60. 3. *a*
23...271. 4
29...94. *b*
33...257. 3, 4
16: 10...252. 2
16...247. *a*
17...172. 4, 175. 3
25...172. 4
16: 26...\$ 254. 9. *a*
29...252. 2. *a*
17: 3...100. 1
14...177. 3
21...43
18: 1...252. 1
12...100. 2. *a* (1)
13...104. *g*
30...131. 3
32...273. 3
42...175. 3
43...254. 9. *a*,
274. 2. *d*
19: 2...275. 3. *a*
4...274. 2. *c*
7...38. 1. *a*
10...92. *d*
11...275. 1. *c*
15...66. 2 (2) *b*,
219. 1
19...251. 4. *a*
20...98. 1. *a*
20: 9...39. 4
13...229. 1. *b*
27...96. *a*, 161. 4
35...172. 3
39...91. *b*
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. *b*
25...165. 1
27...253. 2. *a*,
270. *c*
35...147. 4
54...119. 1
2 KINGS.
1: 2...\$ 249. 2. *c*,
253. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) *a*
16...29. 4
2: 1...16. 3. *b*
10...93. *c*
11...16. 3. *b*
16...208. 5. *c*
21...165. 2
22...165. 3
24...251. 2. *b*
3: 4...253. 2. *a*
23...119. 1
25...65. *b*, 111. 1
27...263. 1
4: 7...220. 1. *b*
16, 23...71. *a*, 2
24...131. 1
25...73. 2. *a*
32...95. *a*
5: 1...39. 1. *a*
3...112. 3
6...104. *j*
7...254. 9. *b*
9...257
18...46, 176. 1
6: 5...271. 4. *b*
8...220. 2. *a*
10...252. 4
11...74. *a*
18...98. 2, 207.
1. *a*
19...88 (pl.)
22...220. 3
23...172. 4

- 6: 32...\$24. *b*
 7: 12...165. 1
 13...246. 3. *a*
 8: 1...71. *a* (2)
 8...249. 2. *c*
 12...123. 1
 13...75. 1
 21...11. 1. *b*, 90
 9: 17...196. *b*
 25...220. 1. *b*
 37...172. 1
 10: 14...118. 3
 30...39. 4
 11: 4...199. *b*
 13...199. *a*
 12: 1...252. 2. *b*
 8...216. 1. *a*
 9...63. 3. *c*, 132. 2
 10...259. 1. *a*
 13: 6...164. 2
 14...263. 1
 15: 1...252. 2. *a*
 10...19. 2
 16...246. 2. *a*
 16: 7...156. 2
 17...253. 2
 17: 13...39. 4. *a*
 36...39. 4
 18: 23...119. 1
 30...126. 1, 271.
 4. *a*
 19: 4...285. 1
 23...254. 2. *a*
 25...175. 2
 29...131. 3
 22: 19...106. *a*
 23: 1...251. 2. *b*
 17...73. 2. *a*, 246.
 3. *a*
 25: 17...251. 2. *b*
 29...177. 3
- 1 CHRONICLES.
- 2: 13...\$57. 2 (1)
 16...13. *b*
 3: 5...149. 1
 4: 10...100. 2. *a* (1)
 5: 20...74. *a*
 12: 1...14. *a*
 2...150. 1, 180. *a*
 14...269. 2 (2)
 20...14. *a*
 13: 3...104. *i*
 12...51. 2
 15: 24...94. *c*, 180. *a*
 27...180. *a*, 246.
 3. *a*
 17: 4...266. 3. *a*
 20: 2...254. 5
 8...73. *a*, 149. 1
 21: 13...259. 2
 22: 14...250. 2 (3)
 23: 6...59. *a*
 24: 3...59. *a*, 113. 1
 28...275. 1. *c*
 25: 19...251. 4. *a*
 26: 28...245. 5. *b*
 27: 15...251. 4. *a*
 28: 1...39. 1
 5...249. 1. *a*
 17...245. 5. *b*
 18...125. 1
- 2 CHRONICLES.
- 1: 4...\$245. 5. *b*
 10...164. *b*
 2: 7...14. *a*, 254. 3
- 3: 3...\$247. *a*
 5: 2...119. 1
 12...180. *a*
 6: 42...98. 1
 7: 6...94. *c*
 8: 16...246. 3. *a*
 18...13. *a*
 10: 7...231. 5. *a*
 10...19. 2
 15: 8...246. 3. *a*
 16: 7. 8...119. 1
 12...177. 3
 17: 11...62. 2. *b*, 209.
 2. *d*
 12...282. *c*
 13...275. 1. *c*
 18: 22...249. 2. *b*
 23...38. 4. *a*
 19: 2...112. 5. *c*
 20: 7...105. *a*
 35...96. *a*
 21: 17...125. 1, 260.
 2 (2)
 22: 5...53. 2. *a*
 11...39. 1. *a*
 23: 19...242
 24: 18...249. 2. *b*
 25: 4...254. 7
 26: 15...148. 1, 177. 3
 17...251. 2. *b*
 19...119. 3
 21...108. *a*. 4
 28: 23...94. *c*
 29: 31...65. *b*
 36...245. 5. *b*
 31: 7...148. 1
 14...219. 1. *a*
 32: 15...256. *c*
 30...150. 2 (p.
 182)
 33: 19...199. *c*
 34: 4...126. 1
 5...220. 1. *b*
 6...43. *b*
 35: 13...57. 1
- EZRA.
- 3: 11...\$95. *c*, 150. 5
 7: 25...39. 4
 8: 15...26
 23...99. 3
 25...98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26...98. 1. *a*
 29...246. 3. *a*
 31...99. 3
 10: 14...245. 5. *b*
 16...122. 2, 141. 1
 17...245. 5. *b*
- NEHEMIAH.
- 1: 4...\$125. 2
 7...282. *b*
 2: 4...111. 2. *e*
 7...111. 2. *b*
 12...39. 4
 13...4. *a*, 164. 5
 3: 13...53. 2. *b*, 62. 1
 20...94. *a*
 33...274. 1
 34...210. *c*
 4: 7...216. 2. *a*
 5: 8...255. 1
 14...65. *a*
 16...112. 3
 6: 6...177. 1
 8...57. 2 (3) *a*,
 164. 3.
- 6: 11...\$233. *a*
 7: 34...251. 3
 8: 2...166. 4
 5...106. *a*, 125. 2
 9: 5...161. 4
 6...71. *a* (2)
 18...63. 1. *a*
 19...249. 1
 26...63. 1. *a*
 28...249. 1. *a*
 32...271. 4. *a*
 35...249. 1. *c*
 10: 39...94. *b*, 113. 2
 11: 17...150. 2
 12: 44...39. 3. *b*
 13: 13...111. 2. *d*
 16...11. 1. *a*
 23...210. *d*
- ESTHER.
- 2: 8...\$126. 1
 9...207. 2. *d*
 4: 3...150. 5
 4...161. 2
 14...127. 1
 16...276. 2
 7: 5...82. 1. *a* (1)
 8: 6...269
 15...256
 9: 4...282. *c*
 27...86. *b* (3 pl.)
- JOB.
- 1: 3...\$250. 2 (2),
 260. 2. (1)
 5...263. 4, 274.
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 6...245. 3. *b*
 7...45. 1
 10...71. *a* (2)
 11...45. 4, 131. 3
 14...220. 1. *b*, 258.
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 21...164. 2
 2: 3...36. 1. *a*
 5...45. 4
 7...46
 10...248. *a*
 3: 3...263. 5
 8...267. *b*
 11...263. 5
 13...263. 1
 25...168. *a*, 172. 3
 4: 2...283. 1. *a*
 4...200. *e*
 6...287. 3
 19...285. 1
 5: 7...93. *b*, 237. 1
 8...263. 1
 16...61. 6. *a*
 18...165. 3
 6: 2...263. 1
 16...96. *b*
 22...60. 3. *b* (2),
 119. 4
 26...126. 1
 7: 3...243. 2. *b*
 5...119. 1, 139. 3
 14...104. *j*, 105. *b*
 18...105. *b*
 8: 8...57. 2 (2) *a*,
 227. 1. *a*
 21...165. 1
 9: 2...22. *b*
 6...88 (pl.)
 15...92. *b*
- 9: 18...\$24. *b*, 105. *a*,
 190. *a*
 30...121. 1
 34...105. *b*
 10: 12...19. 2
 22...61. 6. *a*
 11: 3...94. *a*
 12...139. 3
 15...150. 5
 17...97. 1. *a*, 260.
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 12: 14...111. 1
 21...282. *c*
 13: 9...24. *c*
 15...83. *b*
 21...119. 1
 27...264. *a*
 14: 1...254. 9. *b*
 19...112. 3, 275. 4
 15: 7...227. 1. *a*
 11...269. 2 (2) *b*
 18...121. 2
 22...172. 5
 16: 5...104. *h*
 11...147. 3
 12...161. 2
 13...126. 1, 216.
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 16...60. 3. *b* (2)
 19...19. 2
 17: 2...24. *b*
 3...126. 1
 10...215. 1. *c*
 16...89 (3 f. pl.)
 18: 2...54. 3
 4...91. *b*, 230. 2
 19: 2...105. *c*
 3...94. *c*, 252. 4
 7...113. 1
 15...105. *e*
 16...45. 4
 17...139. 2
 23...88 (pl.), 141.
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 29...74. 74. *a*
 20: 4...158. 3
 8...139. 3
 17...255. 3. *a*
 24...112. 5. *c*
 26...60. 3. *c*, 93. *a*,
 111. 2. *e*
 28...140. 2
 21: 5...140. 5
 13...24. *c*
 18...104. *i*
 24...88 (pl.)
 22: 3...283. 2
 20...220. 1. *b*
 21...88 (3 f.), 94
 23: 3...269. *b*
 9...34
 11...79. 3. *a*
 17...86. *b* (2 m.)
 24: 14...83. *b*
 19...285. 3
 21...150. 2
 24...139. 1
 25...264. *a*
 33...220. 2. *b*
 25: 3...220. 1. *c*
 26: 9...180. *a*
 11...161. 4
 27: 3...256. *c*
 4...92. *e*
 12...271. 3
 33...220. 2. *c*
 28: 12...245. 5
 29: 3...139. 2
 6...53. 3. *b*
 14...105. *d*

29: 21...\$24. c	9: 17...\$149. 1	45: 3...\$92. a	78: 63...\$93. b
30: 8...24. b	18...219. 1. a	9...199. b	65...141. 5*
26...99. 3. b	19...126. 1	10...14. a, 24. b	80: 3...61. 6. a
31: 5...157. 3	10: 2...31. a, 236	47: 5...43. a	5, 8...253. 2. b
15...61. 3, 105. b,	5...31. b	10...112. 5. c	6...112. 3
161. 3.	8, 10...209. 1. a	49: 9...55. 1	11...93. a
18...273. 3. a	12...131. 3	50: 21...112. 3, 282. b	14...4. a, 180. a
22...27	13, 14...31. b	23...105. b	15...253. 2. b
24...60. 1. a	11: 1...257. 1	51: 6...263. 1	16...4. a, 130. 2
32: 2...260. b	7...220. 2. c, 275.	7...121. 2	19...157. 3
10...125. 1	3. a	53: 6...220. 1. b	20...253. 2. b
11...53. 2. a, 111.	12: 3...280. 2	55: 10...92. c	81: 3...45. 5. a
2. c	4...119. 1	16...164. 2	11...119. 1, 246.
18...164. 2	8...73. 1, 249. 2. b	18...274. 2. a	2. b
33: 5...111. 3. a	13: 4...271. 3	19, 22...19. 2. a	17...279
9...71. a (1)	5...104. h	22...141. 1	84: 2...260. c
13...158. 1	16: 5...19. 2. a, 90,	57: 2...172. 1, 275.	86: 2...19. 2, 126. 1
21...26, 121. 1	151. 3	1. a	88: 17...24. b, 92. a
25...180. a	17: 3...139. 2	9...247. b	89: 2...216. 2. a
27...158. 2	9...263. 5. a	58: 2...88 (pl.)	8...111. 3. b
30...159. 2	6...104. i	4...156. 2	9...253. 2. b
34: 5...65. a	10...147. 5	7...131. 3	10...131. 4
13...61. 6. a	15...82. 1. a (3)	8...139. 3	40...272. 3
18...112. 1	21...21. 1	9...24. b, 214.	44...104. j
22...91. b	27...142. 2	1. b	45...24. b, 86. b
25...216. 1. a	41...132. 1	12...275. 3. a	(2 m.)
35: 11...53. 3. a, 111.	19: 6...249. 1	60: 2...43. a	51...249. 1. a
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37: 6...177. 1	14...11. 1. b, 97.	5...253. 2. a	2. a
12...61. 6. a	20: 4...63. 1. c, 97.	13...287. 1	90: 2...263. 1. b
24...104. h	1. a, b	61: 1...196. b	10...22. a
38: 1...4. a	9...243. 1	62: 4...93. a, bis	91: 6...140. 1
12...86. b (2 m.)	22: 2...104. j	10...260. 2 (2) c	12...105. c
24...60. 4. a, 113. 1	9...42	12...252. 4	92: 2...242. b
35...230. 2. a	10...157. 1	63: 2...275. 1. c	16...61. 6. a
39: 2...104. g	17...156. 3, 199. b	4...105. c	93: 1...126. 2
3...161. 2	22...272. 3	8...61. 6. a	5...174. 1
4...112. 5. c	32...266. 3	64: 7...54. 3	94: 1...94. d
24...165. 2	23: 6...148. 2, 267. d	65: 7...112. 5. c	9...126. 1
40: 2...268. 1. a	24: 14...131. 3	10...104. h, 105. b	17...61. 6. a
21, 22...208. 3. a	25: ...6. 7. 2. a	66: 4...275. 2. b	19...141. 6
22...221. 6. b	: 27...71. a. 2	12...114	50...93. a, 111.
41: 1...160. 5	26: 2...98. 1. a	68: 3...91. b, 131. 2,	2. c
2...105. b	4...112. 3	5, 140. 4	101: 5...92. b, 93. a
17...131. 4, 164. 2	27: 10...112. 3	5...111. 3. a	102: 5...14. a
25...172. 5	13...4. a	8...119. 3	14...189. 2
26...43, 43. a	28: 7...150. 2	18...21. 1	19...266. 3
42: 2...86. b (1 c.)	29: 9...111. 1	21...281. 3. a	103: 3, 4...230. 2. c
13...223. 1. a	30: 4...13. a	69: 10...22. a, 104. i,	4...104. c, 246.
	8...221. 6. b	216. 2. a	2. b
	13...105. b	19...98. 1. a	5...275. 3
	31: 10...31. a	24...119. 1	7...263. 5
	14...31. b	70: 6...71. a. 2	13...119. 1, 262. 3
	24...119. 4	71: 6...157. 1	8...286
	32: 1...165. 3	7...256. b	18...249. 1. c
	10...249. 1. a	12...158. 2	26...119. 1
	33: 5...260. 1	23...88. (f. pl.)	28...88 (pl.)
	34: ...6. 7. 2. a	72: 15...105. b	29...111. 2. b,
	35: 8...105. a	17...159. 3, 247	151. 2
	10...19. 2. a, 22.	20...93. a	105: 15...264
	b, 215. 1. c	73: 2...172. 1	28...99. 3
	19...102. 3	10...254. 6. b	106: 25...114
	25...127. 2	16...99. 3. b	47...126. 1
	36: 13...121. 1	27...86. b (2 m.)	107: 20...199. d
	37: ...6	74: 4...220. 2. a	27...126. 1
	9...91. b	5...19. 2. a	100: 13...173. 3
	15...24. b	8...105. a	23...112. 5. c
	23...161. 4	10...119. 1	110: 4...61. 6. a
	38: 3...131. 1	17...11. 1. b	111: ...6
	11...92. a	19...196. b	112: ...6
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	14...35. 2, 175. 4	216. 2. a	115: 17...242
	40: 18...71. a (2)	6...96. a	116: 6...141. 2, 150. 2
	41: 5...119. 3, 164. 5	77: 2...112. 3	12...220. 2. c
	42: 9...220. 1. b	4...172. 3	15...61. 6. a
	10...111. 2. b	10...139. 2	19...220. 1. b
	44: 5...258. 2	18...92. b	118: 10...165. a
	18, 21...127. 2	20...24. b	11...139. 1
	27...61. 6. a	78: 9...255. 3. a	18...92. d, 104. a

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- 118: 23....\$166. 1
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22....139. 2
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47....141. 6
71....126. 1
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137....275. 1. *a*
139....24. *b*
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122: 4....274. 2. *e*
123: 1....61. 6. *a*
4....246. 3. *a*
124: 4....61. 6. *a*
125: 3....61. 6. *a*
5....79. 3. *a*
127: 2....193. 4. 254.
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129:74. *a*
3....243. 2. *a*
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132: 1....174. 6
6....127. 2
12....65. *a*, 220.
2. *a*
133: 1....24. *a*
134-137....74. *a*
134: 2....220. 2. *b*,
273. 2
135: 7....94. *e*, 165. 2
137: 6....104. *c*
138: 6....147. 2
139: 1....104. *j*, 147. 5
2....158. 1
5....220. 1. *b*
8....53. 3. *b*, 88
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20....57. 2 (3) *a*,
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140: 10....172. 3
13....86. *b* (1. *c*)
141: 3....24. *b*, 98. 1. *a*
5....111. 1, 104. 2
8....60. 4. *a*
143: 3....165. 2
6....272. 2. *b*
144:74. *a*
2....199. *b*
145:6
8....215. 1. *c*
10....104. *b*
147: 1....92. *d*
149: 5....112. 5. *c*
- 6: 11....\$11. 1. *a*
21....104. *g*
27....118. 4
7: 13....141. 1
14....53. 2. *a*
8: 3....31. *a*, 97. 1. *a*
11....260. 1
13....166. 2
15....88
17....53. 2. *a*, 111.
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25....263. 1. *b*
27, 29....141. 3
10: 3....111. 1
4....11. 1. *a*, 156. 3
11....249. 1
11: 7....208. 3. *c*
25....150. 5
12: 25....197. *b*
13: 23....156. 3
14: 3....105. *d*
10....60. 4. *a*, 119. 1
34....263. 3
15: 1....24. *a*, 60. 4. *a*
9....112. 5. *c*
16: 4....246. 2. *a*
17: 4....111. 2. *c*, 140.
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14....126. 1, 131. 3
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18: 5....267. *d*
19: 7....19. 2. *a*, 215.
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13....216. 1. *d*
19....215. 1. *c*
25....51. 1
25....94. *d*
20: 16....111. 3. *a*
21: 8....56. 2
13....254. 9. *a*
15....267. *a*
22....63. 1. *a*
22: 11....215. 1. *c*
21....253. 2
24....60. 4. *a*
23: 1....158. 3
12....243. 2
24....158. 2, 3
27....207. 1. *c*
24: 2....92. *e*
7....156. 3
14....97. 1. *b*, 148. 3
17....91. *b*, 231. 5. *a*
23....94. *b*
31....93. *a*, 207. 2.
d, 271. 1
25: 6....123. 2
7....60. 3. *b* (1)
9....174. 4
11....10. *a*
17....127. 2
19....90
26: 7....141. 1
18....141. 6
21....141. 6
27: 10....215. 1. *c*
15....83. *c* (2)
17....140. 1
25....24. *b*, 216. 2. *a*
28: 6. 18....263. 3.
21....94. *b*
29: 6....140. 1
30: 4....65. *b*
6....22. *b*, 66. 1 (2)
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8....11. 1. *a*
9....65. *a*
17....14. *a*, 24. *b*,
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- 30: 25....\$200. *c*
31....229. 1. *a*
31: 3....199. *a*
10-31....6
12....104. *i*
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15....161. 4
17....3. 1. *a*
18....90
2: 5....207. 1. *a*
7....275. 1. *c*
8....280. 3. *a*
13....57. 2 (3) *a*,
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15....260. 2 (2) *a*
19....230. 4, 283.
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3: 2, 4....267. *b*
17....245. 5. *a*
18....74, 139. 2
4: 2....268. 1. *a*
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12....105. *a*
14....53. 2. *a*, 111.
2. *c*
5: 5....113. 2
7....38. 1. *a*, 201. 2
8....112. 5. *c*
7: 16....82. 5. *a*
22....71. *a* (2)
24....280. 3
25....273. 4
26....91. *b*, 165. 2
8: 1....177. 3
9....268. 1
12....165. 2
9: 1....139. 2, 216.
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12....59. *a*, 93. *e*
18....165. 2
10: 5....164. 3
10....121. 2
17....229. 2. *c*
11: 3....177. 1
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12: 1....201. 2
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6....140. 1, 2
11....19. 2. *b*, 65. *a*
- 5: 3....\$105. *d*
9....104. *k*
12....57. 2 (3) *a*
6: 5....45. 5. *a*
6....220. 1. *b*
9....105. *c*, 275. 5
11....141. 1
7: 3....221. 6. *b*
4....216. 1. *c*
8....210. *e*
13....141. 1
8: 2....199. *b*
5....104. *i*
6....22. *a*, 216. 2. *a*
- ISAIAH.
1: 3....\$262. 3
5....256. *c*
6....60. 2. *a*, 156. 2
9....262. 1
11....271. 1
15....104. *h*, 119. 1
16....54. 4. *a*, 82.
5. *a*
17....185. 2. *c*,
267. *c*
18....245. 5. *a*
21....33. 1, 61. 6. *a*,
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22....245. 5
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20....43. *b*, 207. 1.
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9....273. 3. *a*
15....24. *a*, 75. 1
16....172. 5, 209. 3. *a*
24....53. 3. *a*
4: 4....262. 1
5: 10....22. *a*, 216. 2. *a*
19....97. 1, 97. 1. *a*
20....10. *a*
23....275. 6
28....24. *b*
6: 1....265. *a*
2....203. 5. *a*
5....254. 10
9....56. 3. *a*, 175. 4
12....119. 1
13....92. *d*
7: 2....157. 1
4....91. *b*
11....119. 3, 126. 1
14....166. 1
15....267. *c*
19....156. 4
25....274. 2. *e*
8: 2....22. *b*
11....104. *a*
17....100. 2. *a* (1)
23....61. 6. *a*
9: 3....24. *b*, 221. 5. *a*
4....142. 1
6....4. *a*
12....246. 2. *b*
17....45. 2
10: 1....297. 2. *a*,
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10....260. 2 (2) *c*
12....255. 3
13....11. 1. *b*, 57. 2
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22....31. *b*, 60. 3.
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28....105. *c*
2: 11....104. *b*
3: 3....125. 1
12....43. *a*
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5: 22....105. *c*
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10....174. 1
2: 5....254. 7
10....221. 2. *b*
15....60. 3. *b* (2),
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3: 1....45. 5. *a*
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4: 1....254. 4
2....220. 1. *b*
5....216. 1. *c*
9....104. *k*
5: 2....57. 2 (3) *a*,
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- 10: 14....\$245. 5. *d*
16....147. 4
17....221. 5. *b*
27....54 *b*
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11: 2....100. 2. *a* (2),
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15....60. 3. *a*
13: 8....65. *b*
16....91. *c*
18....92. *e*
20....53. 3. *a*, 111.
2. *c*
14: 6....114
11....150. 5
19....95. *a*
23....57. 2 (2) *a*,
94. *b*, 161. 2
31....119. 4
15: 5....142. 2, 161. 2
16: 8....277
9....168. *a*, 174. 4
10....86. *b* (2 m.),
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17: 8....229. 3. *a*
11....156. 2, 161. 2
14....139. 2
18: 2....139. 3
4....98. 1. *a*
5....65. *a*
19: 3....141. 1
4....275. 3
6....24. *c*, 94. *a*,
180. *a*
9....199. *c*
17....111. *a*, 196. *d*
21....92. *c*
20: 4....199. *c*
21: 3....207. 1. *a*
9....562. 4
12....112. 1, 172. 1,
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14....111. 2. *c*
22: 1....254. 6
5....161. 2
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11....221. 7. *a*
17....161. 2
19....45. 3, 111. 1
21....221. 3. *a*
24....254. 6. *b*
23: 9....254. 2
11....54. 3, 94. *b*,
221. 6. *b*
13....249. 2. *a*
17, 18....220. 1. *b*
18....113. 1
24: 2....165. 2, 246.
2. *a*
3....140. 3, 4
19....159. 2, 282. *a*
20....82. 1. *a* (1)
25: 1....104. *h*
6....209. 1. *a*
10....159. 2
11....119. 1
26: 5....105. *a*, *b*
11....254. 9. *a*
16....86. *b* (3 pl.)
19....221. 2. *b*
20....172. 3
27: 3....105. *d*
4....127. 3
8....24. *a*
11....88 (3 f. pl.)
12....223. 1. *a*
28: 3....88 (3 f. pl.),
91. *c*
6....60. 3. *a*
28: 10....\$280. 2
12....86. *b* (3 pl.)
13....280. 2
16....150. 5, 279. *a*
21....249. 1. *a*
27....113. 1
28....282. *a*
29: 1....131. 2
7....165. 3
9....141. 6
14....90, 279. *a*
16....283. 2. *b*
21....86. *b* (3 pl.)
22....156. 1
30: 2....157. 1
5....157. 3
11....79. 3. *a*, 232. *a*
12....19. 2, 119. 3
18....106. *a*, 119. 1,
139. 2
19....104. *b*, 106. *a*,
141. 3
21....180. *a*, 258. 1
23....273. 3
28....160. 4
29....96. *b*
31: 4....22. *a*, 43
32: 1....88
11....275. 1. *a*
33: 1....24. *b*, 87, 131.
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6....255. 2
7....24. *a*
9....82. 1. *a* (1)
10....82. 5. *a*
12....24. *c*, 149. 1
15....271. 2
21....56. 1
34: 4....140. 2, 245.
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6....96. *a*
11....21. 1, 229. 4. *b*
17....104. *i*
35: 1....55. 1, 88 (pl.),
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7....275. 4
36: 8....35. 1, 246. 3. *a*
9....250. 1. *a*
15....271. 4. *a*
37: 23....270. *c*
32....254. 9. *a*
38: 5....90, 279. *a*
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HEBREW WORDS ADDUCED OR REMARKED UPON.



Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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INDEX IV.

HEBREW GRAMMATICAL TERMS.



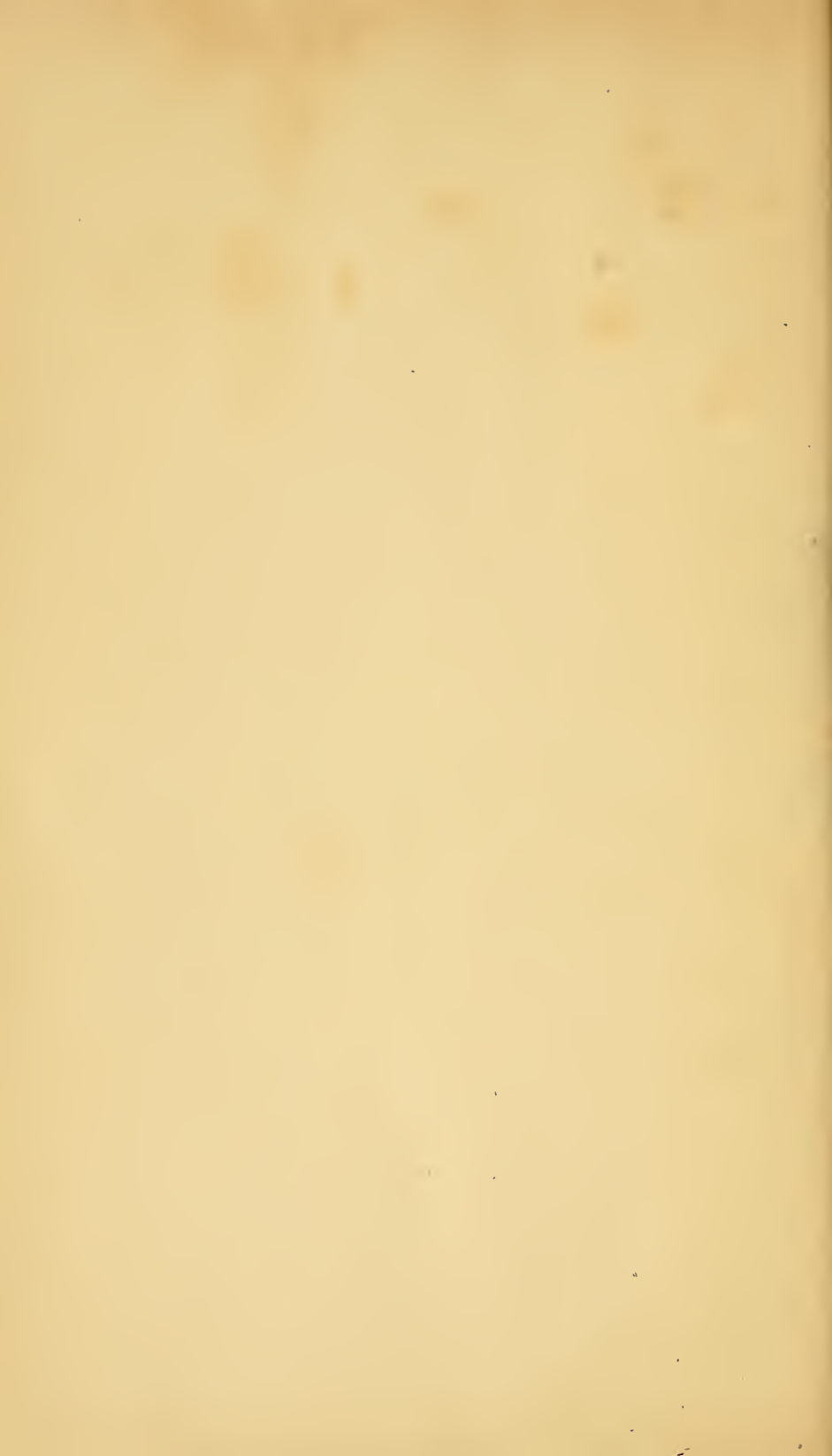
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POSTSCRIPT

THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.



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